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The exceeding Riches of GRACE ADVANCED

By the Spirit of Grace, in an *Empty Nothing Creature*, viz.

Mris *SARAH WIGHT*,

Lately *hopeles* and *reſtles*, her ſoule dwelling *far* from Peace or *hopes* thereof.

Now hopefull, *and* joyfull *in the LORD*, (that hath cauſed *LIGHT* to ſhine out of *DARKNES*; that in and by this Earthen Veſſell, holds forth his *Own* eternall *Love*, and the Glorious *Grace* of *Jeſus Chriſt*, to the CHIEFEST of SINNERS.)

Who deſired that others might hear and know, what the LORD had done for her ſoul, (that was ſo terrified day and night:) and might neither PRESUME, nor DESPAIR and murmure againſt God, as ſhee hath done.

Publiſhed for the Refreſhing of poor ſouls, by an *Eye and Ear-witnes of a good part thereof*,

HENRY JESSE, *a ſervant of JESUS CHRIST.*

The fourth Edition, corrected, and Proofs add-d.

LONDON;

Printed by *Matthew Simmons* for *Henry Overton*, and *Hannah Allen*, and are to be ſold at their Shops in *Popes*-head-Alley, 1648.

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4-15-04

TO HIS CHRISTIAN FRIENDS Beloved in the LORD, in *London*, *Cambridge*, *Yorke-shire*, *Suffolke*, *Essex*, and else-where.

The exceeding riches of Grace be advanced.

My Beloved,

MY Spirit rejoyceth in the *Lord*, who hath put such an opportunity as this into my hand, of *Publishing* to you, and to others, (and hereby of *Advancing*,) *The Exceeding riches of the Grace of God*, in such a *Pattern* thereof as here followeth: The Daughter of a gracious *Adam*, of mine acquaintance in the *Parish* where lately I Preached in *London*: who was in as *hopeless* & *desperate* a condition in her selfe, as ever was any. Now often *admiring*, and *uttering* to others, especially to afflicted, despairing, mournfull soules, (that resort now to her,) the *unsearchable Treasures of Grace*, to the *ungodly*, and *chiefest* of *lost*, *undone sinners*. The main *Causes* urging me to *Publish* it to you, and the *Contents* thereof, are in the *Books beginning*: The severall *Uses* are in the *End*. You know that *the works of Jehovah are great, honorable, wonderfull*, and *glorious*; *and are greatly to be magnified*: *sought out of all them that have pleasure therein*: *He makes them to be remembred*, (Ps. 111.

2,3,4.) Especially his works of * *tender-Mercies*, which are over (and * *upon*) *all his works* (* Psal. 145 9. .) How desirable it is to one, & to the friends of one, that is in *great exreamity* of misery, bodily, or spirituall; to hear of another, that was just in the *same condition*; that now is *cured?* How much longed for, is a safe *Harbour*, to a weather-beaten ship, tossed with *Tempests?* (Isa. 54.11.) How refreshfull is rest and ease, to a tempted, hurried, wearied soul? (*Job* 7. 24.) How joyfull and *beautiful is the*[a] *glad tidings* of the Gospel *of Peace*, of the riches of Grace, of the perfect[b] righteousnes of Christ, for the [c] *chiefe* of sinners[d], enemies, murmurers, ungodly ones? ([a] *Rom.* 10.15. [b] 2 *Cor.* 5.21. [c] 1 *Tim.* 1.13.15. [d] *Eph.* 2.15,16.3.) to souls *wearied out* in looking on themselves, & their sins, and *desperate* wickednes of their own hearts; and that gladly would mend all, & patch up a righteousnes in themselves, or partly there: (*Rom.* 10.3.) that first would finde a thorough change *in them*, such a dying of sin, and holy walking; before they think they may believe that Christ dyed *for such* as they; or justifies such ungodly [f] ones; ([e] *Rom.* 5. 7,8.10. [f] *Rom.* 4.5.) How mighty (through [g] God) may it be, to support poore soules, that are perswaded they are reprobates [h], that are assured of it upon certain grounds, (as they judge;) & that they are damn'd [i], and in Hell already; that never any in their case was, or can be saved [k] (g 2 *Cor.* 12.9. *Luke* 1.37. 18.27. *Mat.* 19.26. *Jo.* 3.17.22. [h] 1 *Cor.* 6.9. [i] *Ezek.*

11.) that the sins of *Manasses*, of *David*, of *Peter*, of *Paul*, of *Mary Magdalen*, yea, and of *Cain*, *Judas*, & *Pilate*, are all lesse then their sins, and blasphemies; and if all these might be saved, yet themselves should surely be damn'd: for *such* to hear of one, that but lately was in the very same condition; *now* sounding forth, and wondring at, the *Exceeding Riches of Grace* to her, the *chiefest of sinners*; (p. 44. *Psal.* 35. 10.) to hear her selfe telling such despairing soules; *You cannot be more desperate, or more certain of hell and wrath, then I lately was*: and comforting them by the same *consolations*, wherewith her *owne* soul is now comforted in the Lord, (2 *Cor.* 1. 4.) This, all this, you have here held forth, in this *Pattern* of Gods patience, and abundant goodnes towards this his unworthy *Hand-maid*, whose *low* & *base* estate *he* hath regarded: *He causing LIGHT to shine out of DARKNES*, (2 *Cor.* 4. 6.) The writing, transcribing, and often perusing hereof, hath been, and is sweet and precious to *me*, I must confesse: I wish your reading it may be so, and much more, to *your soules*.

As you read, *consider*; *Admire* the LORD in his *surpassing Grace* to *ungodly* ones. (*Mic.* 7. 18.) Do not so commend the *party*, that is but an *Earthen vessel*, *born in sin*, as *you* are: (*a Psa.* 51. 5. *b Eph.* 2. 1-3.) but still, all along exalt and commend the *LORD*, *who alone is to be exalted*, (Isa. 2. 11. 1 *Cor.* 1. 29, 30, 31.) *Who puts his treasure into an earthen vessell*, of purpose, *that the excellency of the power may be of God*

and not of flesh, (2 Cor. 4. 7.) Be the more vile in your own eyes, when you see, God is pacified towards you, for all that you have done, (Ezek. 16. 63.) And from believing his love to your soules; in love studdy what you should render to him, in Christs Name, (Psal. 116. 12. Col. 3. 17.) Praise the Lord for leaving such Patterns of his Riches of Grace, [as that of Mrs Drake revived; and that of Gods gracious thoughts, towards great sinners; (by Dr Homes;) in a late Book, [so called; so] especially this: And Pray for her, if the Lord shall restore her body, which as yet is weak, to eat at all, or to drink but very little, (of faire water, or small Beere, and that only at once in two, or three of 4. dayes:) by her so much spending that small strength shee hath; by often uttering forth the treasures of Grace; and by oft speaking to comfort despairing soules; tenne or moe whereof have resorted to her:] that shee may walke humbly, rendring againe in her measure, according to the benefit done unto her. [Since the former was fitted for the Press, shee then not being likely to live unlesse the Lord should work a Miracle: He raised her wonderfully, by faith in his Sonne, without any meanes, (when shee could use none;) and that by two degrees: First, to EATE, and to ARISE, (June 11. 1647.) Then (on Midsummer day,) to WALK; as both follow, neere the end of the Book. [Pag. 132. to 142.] And pray for despairing soules, (here now being many of them

an

and for the more *exalting* of Jesus Christ, in the *powring out* of his Spirit upon his sonnes and daughters that believe, by stretching out his hand to heale, (soules and bodies:) and that Signes and wonders may be done in his Name; as the Disciples prayed, *Acts* 4. 29. as hee hath promised, *John* 7. 38, 39. *Mark.* 16. 17. *Acts* 2. 38. That *the earth* (which now is so full of smoake and [a] darkenesse) *may be filled* [b] *with the knowledge of the LORD, as the waters cover the Sea,* ([c] *Isa.* 60. 28. 19, 20. [b] *Isa.* 11. 9. *Habak.* 2. 14.) That envy [c] may depart, [d] all enemies being subdued, and ware [e] ceasing, ([e] *Isa.* 11. 13, 14. [d] *Isa.* 60. 12. 14. *Revel.* 3. 9. [e] *Isa.* 2. 3, 4. *Mic.* 4. 2, 3. *Psal.* 46 8, 9.) edifying love [f] may so abound among all Saints, that *all may* [g] *know who are Christs Disciples, by the love they have one towards another;* ([f] *Eph.* 4. 13. 16. 1 *Cor.* 8. 1. 1 *Tim.* 1. 4. [g] *John* 13. 34, 35. *Mal.* 3. 16, 17, 18.) The God of Heaven setting up his *kingdome* (that *fifth Monarchy*) *that shall stand for ever,* (*Dan.* 2. 35. 44.) The assured hopes of which joyfull [a] time, (in the midst of present [b] feares, [c] oppositions, dissentings of Brethren [d], (* *some beating their fellow Servants*;) and

[a] Isa. 30. 1. to the 5. 1, 2, 3. with Isa. 11. 9. 10. Isa. 24. 22. Isa. 25. 1. 6, 7, 8, 9. Isa. 26. 1, 2, 3.

[b] Luke 21. 9. 25. 28. Acts 3. 17, 18. Mat. 24. 29. 32. [c] Mic. 7. 6. 8, 9. 18, 19. Rom 8 17, 18. 21. [d] Zeph. 3. 9. Isa. 11. 9. 14. * Luke 12. 45. Matth. 24. 49. Mat. 18. 30, 31, 32.

[a] Luk. 12. 53. with vers. 56. [b] Matth. 24. 6. with Mar. 13. 10. Luk. 17. 20. Luk. 21. 26-28. Mat. 24. 16. [c] Isa. 24. 1. 4. 14. 16. 20. 22, 23. Isa. 25. 1. 9. [d] Rev. 8. 7. 11. 1, 2. [e] Rev. 3. 10. Isa. 26. 19. Dan. 12. 1. [f] Rev. 11. 7. 12.

thoughts of persecutions, & desolations, that houre of Temptation that shortly com-eth upon all the world; have greatly rejoyced, and ex-ceedingly gladded (as still they doe) the heart of

Your endeared Brother, and companion in the tribula-tion, & kingdome, and patience of Jesus Christ,

HENRIE {JESSE, alias JACIE.

TO a Christian friend, one day this Hand-maid said; *They wonder now how I live, and eat so little: They might wonder how I lived before, when I had nothing but Wrath and Terrour, and eat so little; how I liv'd then more then now, when I have the love of God to feed upon: which is meat indeed.*

ERRATA.

Page 19. Marg. *Mat.* 11. read 1 1. p. 46. l. 5. *would not*, read would. p. 47. l. 10 *him*, r *him* p. 53. [b] *Joh.* r. 11 *Joh.* p. 88. l. 2. *Isa.* r. *Iar.* p. 89. l. 5 r. *Mal.* p. 95. l. 10 *nio* r. marg l. 2. 37. p. 89. p. 99. l. 24. *wee.* r. *we* p. 101. l. 21. *dee*, r. *dare* p. 106. *mid. from* * 21. r. 9. 105. l. 1. r. *I*, p. 116. *mid* 32 r 21. p. 112. *last* 8 *ad.* r. *and.* 116. Title line r. eleventh *chap.* 15 *vials*, *here*, r. *a bow.* l. 6. *a fine*, r. *throughly.*

Page 110. l. 12. r. *would* pa. 160. *end* Cancel all those ERRATA; the last sheet being hastily printed off as the *Third Edition* was (p. *mid.* l. 12.) before the *Author* knew.

To

TO HIS
RESPECTED FRIEND,
AND CHRISTIAN SISTER,
Mrs *MARTWIGHT*, Widow,
in *Lawrence Pountney* in *London*.

Honoured Sister, *I salute you in our Lord Jesus. To this Relation following, touching your beloved Daughter,* [*the most whereof your self, and a good part whereof, your Sonne,* (*by a speciall Providence of God, bringing him from* Oxford *hither, at that time of love,*) *have been both* Eye, *and* Ear-witnesse,] *as you have the neerest interest of any: so it cannot but be acceptable to you, to retain such a* Monument of the Exceeding Riches of GODS GRACE *manifested to her, and uttered by her; that untill* April *6. for 4. yeares together, had been so deeply afflicted in Spirit,* tossed with tempest, and not comforted. *Whereby both your self, and all your Christian friends in* London, Daintrie, *in and about* Shrewsbury, *& elsewhere, that have known your* Daughters *sad condition, & have prayed and mourned for her, now that God hath* restored comforts to her, and to her mourners, (*Isa.* 57. 18.) *they may the more be stir'd up to* praise *and* magnifie *the Name of* the God of Par-

done, the God that heareth prayer. And if the Lord please to move in the reading hereof, it may administer some door of hope, to some other poor soules, that are in as sad a condition, in a wofull & doleful a plight, as your daughter lately was in, & had so continued, especially since she was about eleven or twelve years of age, till now of late, that she is towards sixteen, as you more fully know. I do acknowledg the LORDS goodnesse, & blesse his holy Name for his gracious dispensation towards me, that by means of Mris Sara Jones (then of Lambeth) he brought me to sympathize with you (when about ten or eleven years agoe) your soule was (as it had been for some years together) in sad despair: and that soon after hee refreshed me with the refreshings that hee gave in to your soule. And that hereby the most wise God, made such way for acquainting me so fully also, first with your beloved Daughter Sarah her sorrowfull, and then with her so joyfull estate: and that gave me so many opportunities of being frequently with her, that I also with your selfe, might be a witnesse of both; and might be an instrument of publishing to the world, THE EXCEEDING RICHES OF HIS GRACE EXALTED towards her, and by her to many sad despairing soules, and to others: So as I hope the Lord will make it instrumentall for the great refreshing of so many poor, sinfull, sorrowfull, weary soules; that thus may be partaker of the same.

Whereas some shall hear, that when your Daughter was strucke with Deafe & Blind, and so could neither

heare

heare the *Word*, *nor* read it; *that then should be the* time of love. *And when they shall read such* unfoldings *of* Gospel-*Mysteries by a child, newly comforted, before she could* hear *any Creature speak to her*; (pag. 16.) *such* descantings *on several choise* Scriptures, discovering *the Gospels pith and marrow*, *that was folded up therein: so* amplifying *them by illustrations, and making such* application: *some will be ready to reject all, as incredible: some will gaze on you*, *or say*; Blessed is the womb that bare such a child; *instead of exalting God alone. Then have you need to remember what answer* Jesus Christ *gave to such an expression*, (Luk. 11. 27, 28.) *and what he said*, Rejoyce not in this,——but rather rejoyce that your Name is written in Heaven, (*as* pag. 145.) *When some shall read, how her* eyes *&* ears *were opened, first, for a time; when was greatest need, & shut again for a season*; (p. 25.) *and how when in humane reason, she was unlike to live two days more: that then, and not till then the Lord should* raise *her up* by Faith, *to* EATE *and* ARISE; *&* then *to* WALK, (p. 133. 138. 141.) *they will wonder. And some will come, or send to you, to your son, or to your daughter, to enquire about it*; *as some came to* Hezekiah, *to* enquire of that wonder, *that was occasioned by him*, (2 Chron. 32. 24. 31.) The lifting up of his heart *thereupon, and his not* rendring according to the benefit done unto him: [*which you heard sweetly opened and applyed, on the day of Thanksgiving, for your daughters restoring*; pag. 144.] *and his* humbling himself for that lifting

lifting up of his heart; *are all writ for our instruction and benefit: as also* Herods *taking Glory to himself*, Acts 12.22,23. *& Christs warning against this*, Joh. 5.44. *All this shewing what we are subject unto; and what cause there is to looke up to* Jesus Christ *our* strength, *our* all *in* all; *that he would not* leave us *to our selves; but make us like himselfe*, humble, (*Phil.* 2.3.9.) *and like his Apostles, that* rent their garments *when they were admired; and led such out to the alone exalting of the God of Heaven himself in his Son*, (Acts 14.14. Acts 3.12,13.) *Who shortly will bring down every high thing, and he alone will be exalted in the Earth: When* great voyces *shall say*, THE KINGDOMES OF THIS WORLD, ARE BECOME OUR LORDS, AND HIS CHRISTS; AND HE SHALL REIGNE TO THE AGES OF AGES, *Revel.* 11.13. 15. Even so, Come Lord Jesus; Amen. *The joy hereof frequently refresheth with the refreshings of God.*

London the 2d Moonth Ziu. 2d day, Vulg. *April* 27) Revised *Edwards* 3. Vulg *September* 29. 1647. at the the second Edition.

Your fellow-servant and Brother, having & holding the witness of *Jesus*;

HENRIE JESSE, *alias* JACIE.

† *Postscript.* Moonths according to *holy Scripture*, begin at New Moon, (*Phasis*, or first *appearing* time,) *Num.* 10.10. *Num.* 28.11. Greeke: *Psal.* 81. 3. Hebr. (cal'd *Moonths*, from *Moon*. Thus in the year

year 1648. the first Moonth *Nisan* (*Ester* 3.7.) beginș, *March* 14. vulgar: 2d Moonth *Zif*, (1 *King.* 6. 1.) begins *April* 13th: 3d Moonth *Sivan* (*Ester* 8. 9.) begins *May* 12. &c. The rest, (with their significations, &c.) being published in the *Scripture-Almanacke*; the *Relator* thinking to make use of with the *Vulgar Kalender*, in the ensuing *Relation*; was led as yet to forbear it, till thereby people be furthered to understand the *Scripture Language* herein; least he might seeme to many Readers, a *Barbarian*, 1 *Cor.* 14. 9. 11.

May 24. 1647. *Mris SARAH WIGHT, being then still very weake in body, (and keeping bed since* April 6.) *said thus to the* Relator: I would others might heare how graciously the Lord hath dealt with me, *the chiefest of sinners that none might DESPAIR and murmure*, as I have done: though I *murmured* as they in the wilderness, as much as those that fell; yet hee hath brought me into the land of Canaan: and hath brought *Legion* to her right mind, & set her at his feet. I was strongly perswaded that what I did eat or drink, it was as the unworthy eating the Sacrament, and still *eat and drink my own damnation*: every thing I did see or saw, was terror to me. So it remained, & might have remained for ever, had not his loving kindnesse prevented me, and drawn me to himselfe. O that all creatures reasonable, and unreasonable, might praise the Name of the Lord. And I would others might heare of this, *that none might be PRESUME*: For if they knew the terrors that I have had, the terrors of Hell, for sinning against light, against God, and against a Parent, for murmuring, lying, revolting (judging I had committed that unpardonable sin;) if they knew what it is to have God hide his face, and be his enemy; they would *not presume*.

TO

To the Christian Reader

GRACE and PEACE.

MAny of these *precious Pearles*, these hidden Mysteries of the *Treasury* of the glorious Gospel being gathered and stored up together by the *Relator*, as they were brought to light day by day, from *April* 11. to *April* 27. 1647. Divers Christian friends, that had been partakers thereof, judged it unmeet they should be hid and hoarded up for a few to enjoy in private: much desiring they might be *published*, both for better supply to themselves, and to many others whom the Lord might please to support, refresh, & enrich thereby: When no more was gathered, then what might be contained in two sheets or three.

The *Earthly Vessel* of conveyance being then most likely to return to earth, within a few days. Hence was the more cause of willingnesse to yield to this desires and to prefix the Letter foregoing (for the better confirmation hereof,) writ *April* 27. 1647. After that day, she remaining as weak as before, and unable to eat at all for *eleven weeks* together; or to drinke, but only once in two or three, or once in foure or five dayes: and still drinking lesse and lesse, then that before:

55, 56.) and her drink being only fair water, till *April* 19 and sometimes small beere afterwards, (never strong beere.) Thus was this put to the *Presse*: and in the mean while, one day after another was occasion of *enlarging* it, by *Conference*, &c. and of *her still drawing nearer death*, in outward appearance, till *June* 11. And before *June* 11. and *June* 25. 1647. (*which were the dayes of the Lords wonderfull raising up her body by* Faith, *as is shewed*, pag. 135.) a good part thereof was printed. Yet seeing the more goodnesse of the Lord magnified towards her, *the chiefest of sinners*; the more his love therein melts & abaseth her; (as *pag.* 119, 125. 234. *the* LORD *so abase her still:*) It's hoped the LORD will keep her soule in that *humble* frame: whereby the *publishing* hereof, (which may be for great refreshing to many sad, troubled, disconsolate soules, and to others, who through God may reap abundant fruit hereby;) may be no hurt to her; nor any cause at all of *repenting*, to the *Reader*, or others: but of rejoycing and thanksgiving to many; which is the longing desire, and humble request of

London, Scrip. stil. 4. Mon. 23. day. vulg. *July* 26. 1647.

Him that longeth to be made more conformable to the death of Christ: to dye to himselfe, and to live to God; and to walk in, and be led by the Spirit.

H. J.

A Postscript

A Postscript to the Reader.

For better satisfying of some, that would know many particulars distinctly, or else they will not believe what wonders are here mentioned: Here is added, touching this Hand-maid *Parents*: Her Father was Mr *Tho: Wight* (p. 5.) son to olde Mr *Wight* of *Daintree*; & Brother to Mr *Nath. Wight*, Preacher in *Tewksbury*: Her Mother Mrs *Mary Wight*, above 11. years ago was also in deep turrour and distraction of Spirit, (then living neere *London-stone*,) till the Lords good time of refreshing came. The *Maid* that tended on her, (hereafter mentioned,) known to Mr *Cradock* of *Wales*, is well knowne to many of his *London*-acquaintance: Her name is, *Hannah Guy*, daughter to Mr *Eli Jabu Guy*, late of *Ireland*, of *Trayleigh* in *Munster* Province: (whose Father went thither to avoid the *Ceremonies* here urged.) The Testimony of these two, the *Mother* and this *Maid*, of her drinking so little, & not eating at all from *March* 27. 1647. till *June* 11. p. 55, &c.) both these being of approved faithfulness, may be sufficient (2 *Cor.* 13. 1.) [Of which you may see more also, *pag.* 90. 116. 132. & 160.] Of the expressions from *pag.* 35. to the end of the Book, the *Relator* was wit- them, an ear-witnes generally. [A great part o- nine leaves, was taken by him from the Relatio- of them, or one of them, being writ as they spak- *Verbatim*; *viz.* from *pag.* 16. to *pag.* 35.) Some o-

the *Repetitions* therein, especially of *two Names*, being taken with the rest; so passed to the Press with the rest: which the *Relator now disliking, he hath rectified as he could.* Thou art entreated therefore to excuse it: and what other failings are, or appeare to be. Remembring, *In many things we all* **slip*, Jam. 3. 2. (**Greek.*) Gal. 6. 1, 2.

Amongst others that have been with this *Handmaid*, were these, of esteem amongst many that fear the *Lord* in *London*; viz. Mr *Prime* of *Cambridge*, now Minister in *Lawrence Pountney*, (lately of *Black Fryers*;) Mr *Cradock* lately Minister in *Nicolas* lane, Mr *Barker*, Minister at *Garlick*-hil, Mr *Brag* from about *Bristol*, Mr *Isaac Knight* late of *Holland*, Captain *Harrison*: The Lady *Mayern*; Lady *Hartop*, with Mrs *Fant* her sister (now Mrs *Stocke*) and Mr *Rich*: *Wollaston*: Mrs *Crue*, with Mrs *Jane Dons* her sister; Mrs *Rolls*, wife to Judge *Rolls*, Mrs *Mary Leek*, *Hanna Trapnel*, (*Dinah* the Black-moor; *pag.* 122.) and those that are named, *pag.* 8, 9. and many others. The *Reason* of naming many is there rendred, *viz.* that some more incredulous, might the sooner believe, and reap benefit, and not reject the mysteries of God against themselves, to their hurt. Which may plead excuse for naming them, *Joh.* 4. 39. *For the saying of the woman, many of the Samaritans believed on Jesus*, Joh. 12. 11. Joh. 11. 45. *By reason of Lazarus being so raised up, many believed on Jesus*, Acts 9. 42. *By making known his raising up of Dorcas, many believed.* H.

Part of a Letter from Mr *John Brown* of *Shrewsbury* her kinsman (*of whom* p. 8.) to Mrs *Wight*, Mother to Mrs *Sarah Wight*, after his knowledg of this gracious & wonderfull deliverance.

DEar Cousen, *the faithfulnesse of our God, in the gracious manifestations of his love in Christ, towards my Cousen* Sarah, *hath much comforted, much refreshed & confirmed the souls of your friends with us: seeing our everloving, glorious Mediator, acting, working, discharging his Offices, performing his promises, never leaving nor forsaking; bringing forth judgement unto victory, answering the desires of such as believe, and waite on him; so confirming his everlasting Covenant to them. If all the workes of God call for Consideration*, then in a speciall manner, *the great Workes and Wonders upon the spirits of his people. My soule desires to rejoyce with her, and with you: But yet, not to glory in the Creature, but in the Lord; Whose glorious attributes of Power, Goodnesse, Mercy, Wisdome, have clearly appeared in this his work. It may be marvellous in our Eyes. Oh, let him have the whole glory, and I hope the Lord will hereby teach us to give more glory to him, by believing. That so from* Faith, *in the Discoveries of his love in Christ, may spring* obedience *in our hearts, with love towards God and man. I rested your &c.*

Prest, Your loving friend to use, *Jos. Brown.*

From Shrewsbury,

Sept. 8. 1647.

Mr.

Mr. *Saltmarsh* his Letter.

For my deare and honoured Friend *and Cosen*, Mr. H. JACIE.

Deare Cosen,

I Salute you in the *Lord*. I did much rejoyce in those *breathings* of the *Spirit of God* which I found in your *little Booke OF THE RICHES OF GRACE ADVANCED*, &c. Surely, the Lord is *teaching* his people, and fulfilling his promises; *They shall be all taught of God*: (Joh. 6. 45.) And thus his *New Covenant* with his people shall be more and more revealed, and *the Lord alone shall be exalted in that day*, (Isa. 2. 11.) When I meete with such *precious manifestations* of the *Lord*, methinkes I taste those *waters* of *life*, those *rivers of living water which shall flow out of the bellies of those who believe in Christ*, (Joh. 7. 38.) There is not a *streame* of this water, but it proceeds from the *Throne of Grace*; (Rev. 22. 1. Zach. 14. 8, 9.) though it flow in the *vallies*, in the *poore*, *low*, and *humble Christians*.

I finde in this *Spirituall Treatise* of yours, two things very *experimentall*; the one is her *Legall*, and the other her more *Gospell* condition: In the *first*,

she is in *bondage*, in *blackneſs*; and *darkneſs*, and *tempeſt*; in much *diſtreſſe*, and *ſhadow* of *death*, her life *drawing nigh unto hell*; & *afflicted with all his waves*, (Pſ. 88 37.) In her *Goſpel* state, I find God *ſhewing wonders* to the *dead*, making the *dead* to *riſe* and praiſe him; ſhewing his *loving kindneſs* in the *grave*, and his *faithfulneſſe* in *deſtruction*: and making known his glory in the *dark*, and his righteouſneſs in the *land of forgetfulneſſe*, (Pſ. 88. 10, 11, 12.) And truly the *voice* of *joy* and *gladneſſe* is in the *tabernacles* of the *righteous*, (Pſal. 118. 15.) I finde that when *God* reveales himſelfe in *Chriſt*, in his *grace* and *love*, the *Spirit* of the *Chriſtian* is ſweetly *raiſed*, and *cheered*, and the *love* of the *Lord* is as *wine*, even as the *ſpiced* wine. I make no queſtion, but the Lord will fill this ſoule with more *diſcoveries*, then this of *the Riches of grace*; this *truth* being that *firſt* diſcovery of God in *love*.

Dear Coſen, you do wel thus to watch the *appearances* of God in *his*, and to publiſh them to the *Saints*. I am yours in the Lord,

JOHN SALTMARSH.

For this handmaid many *Dayes* of *prayer* had been (*pag.* 45 b.) For her Deliverance, *April.* 10. was one *day* of *Thankeſgiving*, *June* 26. p. 143. Another *day*, *April* 14. 1648. for it: and for freeing her from terror now a full yeer, having lately raiſed up by faith again her dying body. Her head remaining ill, & her ſtomack averſe from meat, as formerly at this 4th Edition, 1648.

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that in this Booke are cited, opened, illustrated, or applyed.

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The

THE EXCEEDING RICHES OF GRACE ADVANCED.

THE *Relator* hereof (being one who desires to fear the Name of the LORD,) having beene an *eye* and *eare-witnesse*, both of the sad *sufferings*, and longed-for *deliverance* of this hand maid M^ris *SARAH WIGHT*; and upon his enquiring at the first and best hand, having many of her precious Evangelicall expressions, (as *the first fruits* thereof,) [*viz.* from *pag.* 16. to 35.]) testified to him, by such as are well approved of for *godlinesse* and *faithfulnesse*; who were also *eye* and *eare-witnesses* with himselfe of the rest here recorded; And he observing, and noting downe presently from time to time, since this happy change, such * *Glad tidings* uttered, of the *Righteousnesse of God*, of *his Faithfulnesse* and *Salvation*, of his * *benigne Kindnesse* and *Truth*: he could not but *Publish* it to the *World*, for the exalting of this glorious Name of God; and for the refreshing of poore, hungry, empty, sinfull, burthen'd, drooping, despairing

ſoules; that judge none to be ſo baſe and hopeleſſe as themſelves; and for the *building up* of others *in their holy faith*: he would not, might not, durſt not keepe it to himſelfe alone, and ſo *conceale it, hide it*, or *with-hold it* from others; as he would not for all the world, have the Lord to *with-hold*, (or *hide*, or **cloſe up*) *his bowels of mercies from his own ſoule*; as the *Pſal.* argueth, * *Pſal.* 40. 9, 10, 11. (* *Hebrew.*)

For the beter ſatisfying of ſome that would hardly give credite to the wonderfull things herein related: It was judged meet, there ſhould be laid down;

1. *Firſt*, ſomewhat *touching* this Hand-maid, *her parentage* and *dwelling place.* (of which, *pag.* 4.)

2. *Touching her Education.* (pag. 5.)

3. *Touching her afflictions in Spirit*, (eſpecially ſince ſhe wronged her Conſcience, at her being towards twelve yeeres old,) till *April* 6. 1647. (ſhe being in *September* next following, 16. yeares old:) And the Names of godly *Miniſters*, & others that knew her ſoule in *adverſity*, & ſought to comfort her: and of ſuch as have ſeen her, and ſpake with her, ſince the LORD hath *comforted her.* (Pag. 6. 8. 9.)

4. "*Touching the Lords delivering her, April* 6. "1647. when no creature could help; ſhee being then ſtruck *deafe, blind*, and *lame*; and terrified beyond meaſure: this *extreamity* was the Lords *opportunity.* (pag. 14, 15.)

Then

Then, 1. *Of her ſo continuing deafe and blinde,* from *April* 6. till *April* 19. many dayes together; "(except part of *April* 15. wherein ſhe had ſatisfa-"ction to her troubled Spirit, that her *Mother* had pardon'd her murmurings againſt her: And part of *April* 17. to *ſee* and *heare* her *Brother*; as *Pag.* 25. & 29. 30.)

2. *Of her being acted,* both till *April* 19. & often after, *to* admire, *utter* forth, & *Magnifie THE EXCEEDING RICHES OF GODS* Grace to ſinners, to her the chiefe of ſinners. *Her* ſpeeches of Grace, *which follow, were all in her Bed, being in the time of her bodies great weakneſs; cauſed partly through her former deepe ſenſe of Gods wrath, conſuming and pining away;* And by ſeeking to beat out her *eyes,* & *brains; and ſince this* happy change, *her* ſtomacke *being exceeding weake;* not *eating* at all till *June* 11. & *drinking* ſo little, as is noted; *her* voyce *thus being* very low, *and oft whiſpering, (it could be heard by none, but that were very near her;) uttered in an humble melting manner; ſtop'd ſometimes with teares or ſighs;* her eyes *being alwayes covered, becauſe of that weakeneſſe, and by ſpending her ſelfe in ſpeaking to diſtreſſed ſoules, and to others.*

3. *Of her Conferences* then & ſince; 1. *with* many deſpairing ſouls (*p.* 45, &c.) [whoſe *names* & *dwelling places* are forborn by the *Relator,* in tender reſpect to themſelves, and their friends: leaſt ſome not experienced in *temptations,* might the more reproach them, or the *Name of God*; for what theſe

uttered in *distresse*, or through *Temptations*.[2] But their Expressions, and the *Answers* to them being then writ down, are recorded as neer as could be, for help to themselves hereafter, and to others in like condition, if the Lord will: Hoping this will not offend them.]

2. *Conferences with others*, about the *Church-Ordinances*, the *Spirits powring forth*; about the *New Covenant*, the *Law*, *Works*, *Mans endeavours*, *Punishment for sin*, *Redemption*, &c. (p. 87. 90-97. 115.)

4. Of the Lords power in *sustaining her*, *above* 75. *dayes*, by *a little water* taken once in three or four or five dayes, and very little besides: [And then raising her by FAITH, *pag.* 55, 56-153.]

All these are here set down, though the *latter* are set down *occasionally*, and not all in this same order.

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1. TOuching *her Earthly Parentage*. This M^ris *Sarah Wight*, was daughter to Mr *Thomas Wight*, sometimes of the *Auditors Office*, and of the *Exchequers Office*: (Sonne to old Mr *Wight* of *Daintry*.) *Her earthly dwelling* is now with her faithfull Mother M^ris *Mary Wight*, widow, in *Lawrence Pountney* Lane, by *Caning-street in LONDON*: *Whose Father* was Mr. *Edward Purcel* Esquire, of *Ansloo* neer *Shrewsbury*: & whose former Husband was Mr *Edward Vaughan* Esquire, the *Kings Receiver*, and *Surveyer* for *Northamptonshire*, and for *Rutland-shire*: (by *whom*, she had her sonne Mr. *Jona-*

Jonathan Vaughan, lately of *All-ſoules* in *Oxford*: Who not long ſince, writ thence a conſolatory Letter to this his ſorrowfull Siſter *SARAH*, therein ſaying thus: [*Doſt thou deſpair, becauſe thy Tempter is a Lyon for his ſtrength? Behold the Lyon of the Tribe of Judah, Chriſt* the mighty God: *who can and wil deliver thee out of his paw.* —*He is a fountain open for ſin, and for uncleanneſs. I verily believe, that although for the preſent you lye among the pots, of no uſe: yet thy God will make thee a Veſſel of Honour, an inſtrument for thy Maſters uſe; whereby he will ſquare ſinners, to his owne glory*, &c.] This in his Letter is now fulfilled, and fulfilling.)

She that was born of fleſh and blood, *born in ſin*; and that was by nature a child of wrath: is now born from above, *born of God*; having given to her *Faith* and *Love*: and hath Jeſus Chriſt to her [a] *Brother*; and God to her [b] *Father*, and her [c] *dwelling place*; *Hee* [d] *dwelling in her, and ſhee in him. Let him* and her *that glorieth*, not *glory* in the fleſh, but *in the Lord* [e] *alone.*

[a] Mat. 12. 50.
[b] Rom. 8. 17. 1 John 3. 2.
[c] Pſalm 90. 1.
[d] 1 Jo. 4. 12. 16.
[e] 1 Co. 1. 29. 31. Ier. 9. 23.

II. *Touching her Education*: In the time of her Mothers deep afflictions of Spirit, and ſore Temptations, ſhee was *well trained up in the Scriptures*, by her godly faithfull Grand-mother, Mrs *Wight* of *Daintree*. And when the Lords *time of Love* was, that hee vouchſafed to manifeſt his Grace in Chriſt to her Mothers ſoule; then the Lord

brought her home to her; shee being then about nine years old. She gave her selfe much to read and study the [f] *Scriptures*: Which though she then understood not aright; yet the Lord by his holy Spirit brought to her *remembrance*, and *opened* to her since her restoring, what formerly she had read; for great comfort and soul-refreshing to her self, & to many others; as hereafter followeth. "(Which "is a great encouragement to all that fear God, to "traine up their children in the holy Scriptures; as, [t] 2 *Tim.* 3. 15. *Cap.* 1.5. (pag. 43. [c]) *Prov.* 22. 6. *Deut.* 6. 6, 7. *Gen.* 18 19.)

III. *Touching her afflictions.* From her childehood she was of a *tender* heart, and oft afflicted in Spirit: Her temptations were not so great, till she was about *twelve* years old; since which, they have continued with more violence till *April* 6. 1647. it being about four years. [She then not being *sixteen* years old (as her Mother saith,) till *September* following.]

The beginning of her more violent Temptations was thus. Her superiour bid her doe a small thing, judging it meet and lawfull: *Shee did it doubtingly, fearing it was unlawfull*: and as she did it, *a great Trembling* in her hands and body fell upon her: being condemned in her self. About a month after, returning home, having been abroad, she had lost her *hood*, and knew she had lost it. Her Mother asked her for her *hood*. She suddenly answered, *My Grandmother hath it*

Her

Her heart condemned her inſtantly, & ſhe *trembled* again *exceedingly*. And theſe were the firſt chiefe *occaſions* of her deep *deſpair*: And upon this, ſhe had caſt into her Conſcience, that *ſhe was both a thiefe and a lyar*; and was terrified ever ſince, that ſhe was ſhut out of Heaven, and muſt be damn'd, damn'd, damn'd.

In the laſt foure yeares, ſhe was oft in ſuch extreamities, ſhe could believe nothing but Hell and Wrath—to be her portion; and of late time, that there was no heaven, nor no hell, but in her Conſcience: and that ſhe was *damn'd already*, *being an unbeliever*: and therefore if ſhe could but diſpatch this life of hers, there was an end of her ſorrowes. [A ſubtle deceit of the old Serpent.] Hence ſhe oft attempted *wickedly* to deſtroy her ſelfe; as by *drowning*, *ſtrangling*, *ſtabbing*; ſeeking to beat out her *eyes*, and *braines*; wretchedly bruiſing, and wounding her ſelf: (The chief cauſe of *ſuch* weakneſſe ſince:) Many particulars whereof follow, in her own Relations.

But the Lord who is her life, and loved her then in her blood, he wonderfully prevented her deſtruction, many wayes. Sometimes by one or other at that inſtant; ſometimes ſtaying her in the acting, when no creature was by: Sometimes by bringing to her minde ſome choiſe Scripture: as this, *No weapon formed againſt thee, ſhall proſper*, (Iſa. 54. 17. p. 129.) or this, *None ſhal take them out of my hand*; or, *out of my Fathers hand*, (Joh. 10. 28, 29.) This

stop'd her sinfull act; but the comfort stayed not.

Many precious Ministers came to comfort her: In *London*, these; Mr *Thomas Goodwin*, Mr *Barker*, Mr *Lockyar*, Mr *Palmer* (lately their Minister in *Lawrence Pountney*) Mr *Sprig*, Mr *John Simpson*, and others. And these came to her in or neer *Shrewsbury*; Mr *Hildersham* of *Felton*, Mr *Paget* (Father of Dr. *Paget* now of *London*) Mr *Wright* of *Wellington*, Mr *Smith*, Mr *Fisher*, Mr *Blake*, Mr *Morgan Floyd*, Mr *Mostion*: All these, and many moe godly Ministers and precious Christians, being acquainted with her sad condition, endeavoured to comfort her: and she gladly would have received comfort; but it was then hid from her.

Some glimpse she had, especially by means of her kinsman, Mr *John Brown*, of *Shrewsbury*, (a faithfull & loving man;) and by one whom he brought with him, *viz.* Mr *Daniel Floyd:* but it was soone eclipsed again; and she remained in grievous horror day and night; concluding she was a Cast-away, a Reprobate; walking daily in the midst of fire and brimstone, as one in Hell already. [Till the Lord (who had loved her with an everlasting love, and in loving kindnesse prevented her ruine,) at last *restored comforts to her, and to those that had prayed and mourned for her.* (Isa. 57. 18.)

And since this her much-prayed, and hoped-for *Deliverance*, amongst many that have visited her, were these *Ministers*; Mr *Palmer*, Mr *Sprigge*, and Mr *Simpson* beforesaid; Mr *Peters*, Mr *Charnock*, Mr *Adderley*,

Adderley, Mr *Brooks*, Mr *R. Venning*, Mr *Wiggon* of *London*, Mr *Tillinghast* of *Suff:* Mr *St. Love*, lately of *Ireland*, Mr *Will: Sedgewicke*, Mr *Hide* of *Yorkeshire*, and the *Relator*. Also the Lady *Willoughby* of *Parham*; the Lady *Rerula*, and the Lady *Clotworthy* her sister; the Lady *Vermuiden*, with her daughters, Mris *Sarah*, & Mris *Katharine*; Sir *Rich: Philips*, and his Lady, daughter to Dr *Oxenbridge*; Sir *Richard Saltonstall*, with his Lady; and Capt. *Price* with his wife; Dr *Coxe*, Dr *Debote*, Dr *Worsley* Dr *Paget*, Physicians. Also Mris *Fines*, wife to my Lord *Says* eldest Son; & Mris *Harrison*, wife to the *Chamberlain* of *London*; Col. *Langhams* wife, daughter to the Lady *Roberts*; Mris *Sarah Jones*, wife to Mr *Tho. Jones*, Esq; of *Towerhill*; Mris *Reams*, Mris *Berry* of *Norfolke*, Mr and Mris *Liggon*, Mris *Wilson* at *Nags* head Tavern, Mris *Thorp*, at *Grave Maurice*; Mr *P. Barbon*, & his wife; Mris *Owen*, and Mris *Hanna Allen*, Booksellers; Mris *Manning* of *Tower-street*, Mris *Elizabeth Waldo*, sister to Mr *John Pocoke*: Mr *Ellis* and Mris *Ellis*, Mris *Hawkins*, Mris *Flood*, & Mris *Thare*, and her cousins, Mr *Brigs*, Taylor, and his wife, all neer *London-stone*: and of their neerer neighbours, Mr *Lewis*, Merchant, Mris *Palmer*, Mris *Thurrell*, Mris *Grace Philips*, Mris *Dupper*, Mris *Airs*, &c. Besides her Brother, Mr *Jonathan Vaughan*, then of *Alsoules* in *Oxford*; & her uncle Mr *James Wight* of *Southwark*, and his wife; Many moe might be named, who have seene her of late, and have beene much affected in hearing of the *Lords* wonderfull workings in and towards her: But these are sufficient to witnesse

neſſe what they have ſeen, or heard, and believe: many of them being perſons of note, and of much eſteeme in *London* among them that fear the *Lord*. The *Naming* of them, the *Relator* deſires may not be offenſive to *any* of them; ſeeing 'tis done for the more aſſuring this great and memorable work of Gods mercie to ſome, that (like *Thomas*) will not *beleeve* it, unleſſe (at leaſt) they may ſpeake with ſome, that have been *preſent* with her.

About a moneth before her *great deliverance*, Satan having but a ſhort time ſo to torment her, her ſtormes and tempeſts were greateſt of all. She was grievouſly hurried with Temptations; ſo terrified, ſhe could not reſt at all, for many dayes and nights together. Whilſt ſhee was able to goe abroad, her Mother would have her goe with her to heare Sermons, on the *Lords dayes*, and on the *Lecture* dayes there. One *Lecture*-day ſhe was gone forth before her Mother; who miſſing her, went to the Aſſembly; and not finding her there, came forth; and ſuddenly went, and ſent towards *Thames* to ſeek her: where ſhe had been, to have caſt her ſelfe in, but was ſtayed from it by the power and goodneſſe of God: and being found, ſhe had a *command* on her ſpirit, to goe to heare that Sermon; and her Mother coming to her, ſhe readily yielded to goe with her Mother to the *Lecture* there. Wherein was proved, *what great favour God will ſhew towards the ſtocke of the Jewes; that he will graffe multitudes of them into their owne Olive,*

Olive; pardoning their sinnes against Christ, restoring them to great dignity, &c. He that preached, went into Mrs *Wights* house there, after the Sermon; and spake with her daughter, asking her, if the Lord spake any peace to her thereby. She answered, *she would not for all the world, but she had heard that Sermon.* Being asked, why so? She said, *That God will shew mercie to the Jews; and they are the basest people on earth*; that so hate the very name of Christians, and much more Christ himselfe: *& yet that God will call them*; This supported her a little, at that present; but it stayed not with her, and she was againe under horrid Temptations, to believe ther was *no God, no Divell, no Heaven; and no Hell, but what she felt within her.*

One day being strongly carried on in that temptation, *that there was no other Hell, but here in the* "*conscience*; As that famous Mrs *Honywood* had said "and done with a *Venice glasse*, (who said, *shee was* "*as sure to be damn'd, as that was to break*; & therewith threw it from her to break it; & yet it brake not;) so did shee with her little white drinking "*cup*, an earthen cup; shee said, *As sure as this cup* "*shall breake, there is no other Hell:* and therewith she threw the *cup* with violence, against the far side of the chamber: and though it light against the wood, it brake not. Her mother took it up, & said *Loe here childe, it is not broke.* She got it again, and suddenly said so, & did with it so again, & again; and once against the edge of the doore. Thus shee struggled,

struggled, and did, foure or five times; and yet it brake not: but at the fifth time, a little nip brake out. And now since the Lord hath created peace to her, shee hath desired to drinke still out of that *her little cup*: till their Water-bearer unawares cast it down, and then it brake all to pieces.

In her despairing fits, shee severall times would turn to the places in *Job*, and in *Jeremy*, where they *cursed the day of their birth*; and shee said to this effect; *Job cursed the day wherein he was born, and said, Wherefore hast thou brought me forth of the womb? Oh, that I had given up the Ghost, and no eye had seene me.* She turning to the places, *Job* 3.3. *Job* 10. 18. And (*Jer.* 20. 14. to the end.) *Jeremy cursed the man that brought tidings of his birth, with bitter curses, because his mothers womb was not his grave*; and said, *Wherefore came I out of the womb, to see toil, and sorrow, that my dayes should be consumed with shame?* But shee said, *Have not I much more cause to say so, then they had? for they were in a blessed condition: but I am cursed, & must be a fire-brand of Hell for ever.*

These and many other desperate expressions, she frequently used; especially in the *last moneth* of her sorrows. When they encreased daily; so that her soule was exceedingly troubled, and she was, as it were all shattered to pieces. And she was so weary of her life, and of her self, and of every thing, shee was never at such a passe, in such extreamity, in all her life before.

Her tender and good *Mother*, attending on her con-

ontinually day and night, to prevent her mischie-
ing her selfe; was still upheld with great hopes,
hat the Lord in his good time, would come in to
er with his consolations; yea, she was verily per-
waded so.

And this made her sore taske the more easie,
hich else had been intolerable. Yet when this ex-
reamity had continued long, so that for many
ayes and nights together, her Mother had taken
o rest; at last she was even wearied out with con-
inuall watchings; and to the end her selfe might
njoy some rest, to prevent harme to her selfe, she
ad spoke to a friend, desiring that her Daughter
might be for a little season with her; which her
friend was very willing unto; and her *Daughter*
was desirous to goe with her, that her *Mother*
might enjoy rest. But the *Lord* prevented both in
his goodnesse. For when her friend was come, her
Daughter was taken with such an *exceeding trem-*
bling, and such extreamity of sorrow, and trouble,
and *weakeness*, that shee was not able to goe with
her. A forerunner of her deliverance.

Then her *Mother* procured a *Maid* that feared
God, to help to looke to her, who came that same
day of her so trembling, being *Tuesday*, *April.* 6.
When this *Maid* came to her, shee found her wee-
ping most bitterly, and wringing her hands grie-
vously, saying, *I am a Reprobate, a Castaway, I never*
had a good thought in all my life. I have been under sin
ever since I can rember, when I was but a childe, &c.

IIII. *Touching her deliverance.* This

This heavineſſe was greateſt, this *night* was darkeſt of all, when the *day*, the joyfull time of her deliverance was *neer* at hand. And like as at the beginning of her grievous deſpairing, about foure yeares before, upon thoſe two ſinnes before-ſaid, a *great trembling* fell upon her at the beginning of her deep deſpair and trouble: ſo now, at the ending thereof, the *like trembling* fell upon her; ſuch as ſhee never had, at any other time. And now, thus *trembling* exceedingly, and weeping, and wringing her hands; ſhe ſaid to this effect: *My earthly Tabernacle is broken all to peeces; and what will the Lord doe with me? If I ſhould hang on Gibbets, if I ſhould be cut in peeces, if I ſhould dye the cruelleſt death that ever any did, I have deſerv'd it; I would ſtill juſtifie God: aye, if he caſt mee to hell.* (Thus it was with patient *Job*, *He humbled himſelfe*, and *juſtified the Lord*, when his reſtoring was at hand.) Her hands and her feete were clunched, ſo as ſhe could not ſtand. She was tempted, and ſore urged to blaſpheme God and dye. And when ſhe was ready to ſpeak, her tongue was ſmitten. Afterward ſhe being laid downe, ſhe ſaid to her Mother, *I'le lye ſtil, and hear what God will ſay to me: He will ſpeak Peace, Peace. If God will ſpeake a word of Peace at the laſt moment, I ſhould be contended.* Then ſhee deſired them that none might trouble her, but that ſhee might lye in peace. And ſhee lay ſtill, as in a ſleepe, (or as in a trance rather,) from that *Tueſday* night, *April* 6. till the laſt day of that week

(cal'd

cal'd *Saturday*) at night; except when ſhe called for a little water to drink, and drunk two or three cups of water. No other ſuſtinance ſhee tooke all that time. And this was the time of *love*; when *The Exceeding Riches of Grace* was *advanced*.

April 10. 1647. that *Saturday* at night, about midnight, or after midnight, ſhee began to expreſſe the firſt expreſſions of comforts, of ſuch ſoule-ſatisfying comforts, that ever ſhee ſo manifeſted: [though her ſoule enjoyed them from that Tueſday night before; as ſince her Trances ceaſed, ſhe hath declared.] Even now, when all mans help fail'd, and when all means before uſed could not do it; and when now ſhee was made uncapable that way to receive it, being now ſtruck both blinde, and deafe: her eyes being faſt cloſed up, wrapt up together: [As *Saul* (who is called *Paul*) when the Lord converted him, *was three dayes without ſight, and neither did eate nor drinke*, Acts 9. 9.] And thus ſhe began: *My ſoul thirſts for the water of life, and I ſhall have it: My ſoule thirſts for the water of life, and I ſhall have it*; (foure times in ardency of ſpirit uttering thoſe words, then adding:) *A little water good people, a little water*. So ſhe dranke two or three of her little cups of water. Then ſhee ſate up, and with a moſt ſweet & heavenly counſtenance, and with much brokenneſſe of heart, in an humble melting manner, Teares ſometimes trickeling downe, ſhee ſpake with a low voice, as followeth.

Ah,

Ah, that Jesus Christ, should come from the bosom of his Father, and take the nature of man upon him, and come in such a low estate; and lye in a Manger! There's three sorts of people in the world; a higher sort, and a middle sort, and a lower sort: Christ came to the lowest soule; he lay in a manger; a contemptible place. Doe you not see an excellency in him[b]? Doe you not see an excellency in him? I tell you, there's more excellency in him, in his lowest state, his meanest state, then in the world; aye, then in a thousand worlds. Who came to dye for? for sinners; aye for the greatest sinners, the chiefest sinners, the chiefest sinners[c]? A dying Christ for a denying Peter; *a dying Christ for a denying* Peter; *a dying Christ, for a denying* Peter. Peter *denyed him, and yet he dyed for him*[d]. *Goe tell* Peter! *Goe tell* Peter[e]! *Ah* Peter! And then shee paused a while, as admiring it; and proceeded thus: *For a* Peter! *for a* Mary Magdalen! *for a Thiefe on the Crosse! that none should despair: a crucified* Christ *for a crucified* Theefe! *a crucified* Christ, *for a crucified* Theefe! *A persecuting* Saul, *becomes a beloved* Paul *for the chiefest sinners! the chiefest sinners*[f]! *Not the proud Pharisee, but the poor Publican*[g]. *No sin separates from Christ, but the sin of Unbeliefe. And this is the Faith,* believing *a full Christ, to a nothing Creature; a full Christ, to a nothing Creature; a full Christ, to a nothing Creature*[g]: *To me, the chiefest of sinners: yea*

* Shee meant, being then in unbeliefe.

I obtained mercie * *through unbeliefe. Christ came not to finde faith, but to give faith: Christ came in to me when I was in my unbeliefe.*

The

(Then (he ſaid pauſing:) *There's a fountaine open, for* Judah; *and for* Jeruſalem; *for ſin, and for uncleanneſſe. A fountain, open, for* Judah, *and for* Jeruſalem, *for ſin, and for uncleanneſſe* [h]. *A fountain, not ſtreames, but a fountain, open: an open fountain: If a door ſtand ſhelving, you cannot come in, but you muſt thruſt to come in: but if it ſtand wide open, then ther's freedome for you to goe, freedom for you to goe. It's open* * *for* Judah; Judah *that play'd the Harlot, yet God ſaith to* Judah, *Returne, though thou haſt play'd the Harlot with many lovers; returne, for I am married to thee* [i]. *For* Judah, *and for* Jeruſalem: *and what was* Jeruſalem? *her ſkirts were full of blood, her ſtreetes were full of blood* [k]. *Yet the fountaine is open for* Judah, *and for* Jeruſalem. *For ſin, and for uncleanneſſe: for all ſin, for the greateſt ſinne, the chiefeſt ſinne and ſinners. Who is this fountain? Jeſus Chriſt, he is this fountain*: *a filling fountain, and never dry* [l]; *a filling fountain, and never dry; a filling fountain, and never dry. Who is a God like to thee, pardoning ſin* [m], *all ſin, ſin paſt, preſent, and to come* [n]: *not only pardoning ſin, but paſſing by the tranſgreſſion of his heritage. Paſſing by daily ſins, and frailties: he retaines not his anger for ever; He is ſlow to wrath; but he delights in mercy; He is ſlow to nothing but to wrath; but he is ſwift to mercy. His wrath is but a little, in a little wrath; and what's that? but with everlaſting kindneſſe will he ſhew mercy* [o]. *His mercy and his kindneſſe is for ever, for ever. Chriſt was firſt*

* The houſe of *David* is of *Judah*, Mat. 11.2.6.

crucified, before he was glorified P. *Before you receive Christ glorified, you must receive a Christ crucified.* (a Luk. 2. 7. b Phil. 3. 8. c 1 Tim. 1. 13--15. d Mat. 26. 72. e Mark. 16. 7. f Luk. 18. 14. Luk. 2 2. 31, 32. g Joh. 5. 40. Joh. 1. 16. 2 Cor. 12. 11. h Zach. 13. 1. i Jer. 3. 1. 14. k Jer. 2. 34. 2 King. 21. 16. * Joh. 7. 37. Rev. 1. 5. l Luk. 1. 53. m Mic. 7. 18. n Heb. 10. 10-14. o Isa. 54. 8. p Luk. 24. 26. Rom. 8. 17.) [Thus the Lord opened her mouth to speak much of it in the *words* of the *holy Scriptures*, April 10 or 11. and so also *April* 13. and 15. and 17. *April* 19, 20. 25, &c. as hereafter followeth; though she remained *deafe* & *blind* till *April* 19. from *April* 6. except part of *April* 15. & 17. (*the Wonder followeth*, p. 25. 30.) nor could she see to read by reason of the weakness of her eyes, till about the midst of *May*, nor wel then till *June* 11. p. 138. But as our Lord Jesus promised to his Disciples, that his *Spirit should teach them all things, and should bring to their remembrance what hee had said unto them*, (Joh. 14 26.) So now he thus far graciously perform'd it to her. She neither cited *Chapter*, nor *Verse* now; nor usually afterward. Her own words being writ downe by the *Relator* first; he then added (in a parenthesis) such places of Scripture as were suitable to them, for better satisfaction to many: the *letter* a, b, c, &c. with the proofs, are suitable to her own words preceding where the like *letter* is.]

Those her gracious expressions before said, (&

noe to the like effect) ſhee uttred after midnight, *April* 10. or 11; and then ceaſed, and lay downe: and continued ſilent from *April* 10. till the 13. being *Tueſday* at night following; neither ſpeaking, nor eating, nor drinking any thing in the meane while.

When her *Mother* had moved her to take ſomewhat, laying her hand upon hers, (for ſhee heard not what was ſaid to her;) ſhe ſpake as one troubled at it; and ſaid, *Why doe you hinder my communion with God?* and remained troubled, ſighing about it, for ſome time after: which cauſed a forbearing to urge her therein.

Tueſday-night *April* 13. firſt having ſtarted ſuddenly, ſhe ſaid: *The Devill fights with mee, as he did with* Michael, *and his Angels* *. *Do you not ſee him? Doe you not ſee him?* [and ſhe ſtrucke with the back of her hand from her, and thus proceeded;] *But the Angel ſhall prevaile, the Lyon of the Tribe of* Judah *hath overcome him. The accuſer of the Brethren is caſt out: The accuſer of the Brethren is caſt out: the accuſer of the Brethren is caſt out. Ieſus Chriſt came to deſtroy the works of the Devill* [a]. *He tooke our nature upon him, that he might be partaker of our ſufferings* [b]. [Then ſhee added] *Come Lord Jeſus; Come Lord Jeſus* [c]: *But why ſay I, Come? He is come, he is come, he is come: He hath diſpoſeſſed the ſtrong man* [d], *and hath taken poſſeſſion of my ſoule, and will* [e] *dwell with me, for ever, for ever, for ever.* (*Rev. 2. 7. 14. [a] 1 John 3. 8. [b] Heb. 2. 14. [c] Rev. 22. 20. [d] Luk. 11, 22. [e] Joh. 14.

14. 16. 23.) *How neere are the Saints to Christ?* *They are his jewels* [f]: *Nay, they are his signet on his right hand: Nay, they are his seal on his heart* [g]: *they lye in his bosome. When you take a thing out of a mans bosome, you cannot take it, but you must touch the man:* (clapping her hand on her breast.) ([f] Mal. 3. 17. [g] Cant. 8. 6.) *That that I admire most is, that Christ tooke our nature! he took our nature. Men and Angels admire it: aye and Devils too, if they can. When the Lord doth any great thing, he puts his I to it: I, even I am he* [h]. *I'le make a new Covenant* [i]: *I'le write my Law in their heart: I'le pardon your sins: I'le dos them away as a thicke cloud* [k]. *I change not, therefore are you not consumed* †. *Ah what a foolish creature am I? I could not endure to heare one speake of the Devill, and I was as bad as he* [l], *in distrusting of God that dyed for me. Oh, that the world knew Jesus Christ! Sure they would not distrust him* [m]; *they would not despight him, they would not persecute him. Christ taught* Simon *how to heare the Crosse: hee bare it first himselfe. I was sound of them that sought me not, and to the Nation that looked not after me, I said; Behold me, behold mee* [n]. ([h] Isa. 43. 25. [i] Jer. 31. 31-34. [k] Isa. 44. 22. † Mal. 3. 6. [l] 1 John 5. 10. [m] Joh. 4. 10. [n] Isa. 65. 1.) Then speaking somewhat louder, shee said; [o] *Love him, Love him*, &c. These words shee repeated, nine or ten times, in ardency of affection. ([o] Prov. 8. 17. 21.) Then shee desired a little water

[o] *Ἅγιος* (Holy, holy) *is repeated* 9 nines *in the Greeke of* Plantins *Edition (which is counted the best.)* [o] Rev. 4. 8

See the like in Mrs *Drake*, revived. *page* 139-140.

to drink: [ſhee never having loved ſtrong drinke, nor wine, nor ſtrong water, ſince ſhe was borne: of late ſmall beer, or water was her uſuall drinke: but now, ſince *Saturday* the 27th of *March*, 1647. (when ſhe tooke a little broth) till this day of the writing of part hereof, being *May* 19 theſe 53. dayes together, ſhee hath taken no outward ſuſtenance at all, but only two or three, or four cups of fair water at a time, (and once of late a little broth, and caſting it up again, unable to keep it;) and taking this alſo only once in two dayes, or in three dayes or more, between the times of her taking thereof, never taking it two dayes together: And yet ſhee looks better now, then ſhe did ſeven or eight weekes agoe.] Deſiring water, ſhee ſaid, *Give me a little water good people; Chriſt hath given you water freely.* Then ſhe drank her *little white cup* full once, and again: and ſaid, *I pray you give me ſome more: Ieſus Chriſt when hee turned water into wine, he turned not cups full, or glaſſes, full, but firkins full* [a]. *If you give a cup of cold water as to a Diſciple, you ſhall not loſe your reward* [b]. ([a] John 2. 6. [b] Mat. 10. 42.) Then ſhe drank two cups more: and proceeded thus, in the ſame tender-hearted manner. *As I live ſaith the Lord, I will not the death of a ſinner. He hath ſworn it; he hath ſworne it, that he delights not in the death of a ſinner* [c]. *He hath ſaid, I'le never leave thee, no; I'le never forſake thee, no* *[d]. [c] Ezek. 33. 11. *[d] Heb. 13. 5. οὐ μὴ-οὐ δὲ οὐ μὴ. [Thus ſhee added the *Emphaſis*, *No*; that is more

in the Greek, then in our Translation: though she be no Grecian:] and then added: *What am I? a poor, empty, disconsolate, sinfull, vaine, contemptible worm: a poore, wretched, empty, unthankefull, sinfull, vile, contemptible worme, to tread upon. Yet hath Jesus Christ loved me. That, that I admire most, is, that Iesus Christ should dye for such a one*[e]. ([e]Rom. 5. 6. 8, 9.)

Then being sensible of her bodily ilnes, having kept her bed since *April* 6. She said: I *am sore from the crown of the head to the foot; but 'tis nothing, 'tis nothing. When Iesus Christ was in the world, he cured bodies, and not bodies only, but soules too.*

Then turning her selfe in the bed, shee said *Now I have my desire; I desired nothing but a crucified Christ, and I have him. I desired nothing but a crucified Christ, and I have him; a crucified Christ, a naked Christ; I have him, and nothing else. I am sore all over; I can neither hear, nor see; I desired him so, and I have him so, and I have nothing else.* And said, *Wee should be as well content to beare the crosse of Christ, as the crown*[f]. *For he was made perfect by suffering*[g], *and he had no sin: it was for us. Therefore we should be contented to bear the Crosse*[h]. ([f]Gal. 6. 14. Act. 20. 24. [g] Heb. 2. 10. [h] 1 Pet. 2. 21, 22.)

Hah, had I knowne this, I would not have beene in such a condition as I was: (meaning it seems, in murmuring, & not waiting patiently the Lords time:) [c] *But Gods time is the best time, to reveale himself, and* [c] *to open mine eyes to see, and mine eares to heare; and* [c] *he gives power to wait.* Was

Was I affraid to name the Devill? Nothing but free Grace, makes the difference between mee and the Devill. All's free; mercy free, and goodnesse free, and love free. The Lord proclaimed his own Name: he called himselfe, Gracious, Mercifull, Long-suffering [i]. (i Exod. 34. 6.)

Ah, how sick am I at the heart! what a stitch I have! Soon after she said; *I thank you for giving me the water; Jesus Christ hath given you water. He hath given you, and he will give you more.* (Mat. 13. 12.)

She said also; *God hath two thrones: one is in the highest Heavens; the other is in the lowest hearts. Hee dwels as truly in the lowest hearts, as in the highest Heavens; in the poorest contemptible heart* [k]. *When* Solomon *built a Temple, he said; The Heaven of heavens cannot containe thee: and how shall this house that I have built* [l]*? But God builds a house for himself to dwel in: and he dwels in it, for ever, for ever, for ever. Do you not know, that God hath two Thrones? The highest heavens, and the lowest hearts! Happy is that people that is in such a case, whose God is the Lord, whose joy is their strength* [m]. (k Isa. 66. 2. l 1 King. 8. 27. m Psal. 144. 15.) And so saying, she smiled, her eyes being still fast closed. So shee lay still, and was not heard to speak any more, from that *Tuesday* till the *Thursday* following.

Thursday, April 15. 1647.

This day, about 7. of the clock in the morning, she began thus: *Daniel in the Lyons den; the three children in the fiery fornace* [n]; *the Lord delivered them*

and

and so he doth me. ([n]Dan. 6. end: Dan. 3. 26, 28.) Then calling for water to drink, she said again, (as formerly,) *Christ hath given you water to drinke freely, give me water freely*: so she drank three or foure times her *little cup* full of water. And shee still remaining deafe, and with her eyes fast closed up, she said; *have not I a Mother somewhere? I pray you pray her to pardon me, the murmurings against her. For nothing els troubles me. God hath pardoned. Hath the Creator pardoned, and shall not the creature?* Thus speaking, the tears ran fast downe her cheeks, for a great while: and shee said; *When the Prodigall came home, his earthly father pardon'd him*[o], *and his heavenly Father pardon'd him. And will not my Mother pardon me? If she should, it's not that will doe me good. If she will not, it lyes heavy upon me. But God hath pardon'd me.* ([o]Luk. 15. 20. 32.)

[Another time, when many were present, shee said thus, with teares trickling down; *If any did know, what it is to murmure against God, and against a Parent, and felt for it what I have felt; they would never doe it. Nothing more burdens me, than my murmurings and disobedience against my Mother.* [c]This she spake, weeping. [What a *warning* is this, [c]to all children, that have murmured, or beene dis-[c]obedient against father or mother, to repent in [c]time, and seeke pardon, and mercy for help a-[c]gainst it; let it be as heavy a burthen unto them, [c]when they are in trouble, as it hath been to this [c]hand-maid, (*p.* 39. 42. & to divers others.) Yet

[c]she

ſhe ſaid, *her diſobedience was not wilfull, but ſhee was hurried to it, in the violence of temptation.*]

Then ſhee deſired her mother might come to her, to teſtifie that ſhe had pardon'd her: yet could ſhe then neither *heare*, nor *ſee*: but ſaid, *I know a Jacob from an Eſau.* Her mother came to her, and tooke her daughters hand, and put it to her owne necke; where her daughter felt a skare, that was there, through the enemie: whereby her daughter knowing her, caſt her head into her mothers boſome; and wept greatly, and kiſſed her, and ſtroaked her face, and ſaid, *I know you mother; and I love you with another love, than I loved you before.*

"Then ſhe asked for *water*, to waſh her EYES, "deſiring ſhe might now *ſee* her Mother alſo, and "that ſhe might *heare* her Mother ſpeake, and tell her, that ſhe had pardon'd her diſobedience. And water being brought, her eyes were waſh'd: and they being ſtill faſt folded up, M^ris *Dupper* her neighbour in *Lawrence Pountney*-lane, held open "her eyes, and *ſhe ſaw*, and knew her mother: and "then *immediately her* EARES *alſo were opened*, that ſhee might heare her mother ſpeake to her; and ſhee teſtified to her, that ſhee had pardon'd her, and lov'd her as her owne ſoule. And then her heart was at reſt, ſhee was ſatisfied: Her *hearing* then continued about halfe an hour, *viz.* till ſhee ceaſed then to ſpeake, and then it was againe taken from her; and her eyes were preſently cloſed up againe. In this time of her hearing, her mother told

told her, that her Brother was come, *viz.* Mr *Jonathan Vaughan*; (her mothers ſon by her former husband;) [*Who being then a Student of* All-ſoules *Colledge in* Oxford, *having remained there ſeverall yeares; was now come to* London, *to ſee his* Mother, *and* Siſter, *and other friends; and was to return thither againe ſhortly. From thence hee had lately writ a Conſolatory* Letter *to his* Siſter, *expreſſing his confidence, that Jeſus Chriſt, the Lyon of the Tribe of* Judah, *both could, and would deliver her,* &c. *Of which, her* Mother *alſo was perſwaded, and waited for: by which the Lord the more enabled her to bear this ſad affliction, that had ſo long continued.*]

Shee was glad to here of her *Brother*, that had mourned and prayed for her, that hee was now come at ſuch a time: and ſhee deſired to ſee, and heare him; But at that time, he was abroad. And before he came, ſhe had ceaſed ſpeaking; and then remained without ſpeaking, or drinking, & without ſight or hearing, theſe being again taken from her from that 15. to the 17. of *April*. On the ſame 15. day, ſhee asked if her Brother, or the maid would goe to Mr *Simpſon*, to deſire him to come to her. When he came, ſhee had done ſpeaking, and ſeemed to be in a trance, and would not ſpeake again, till her time came.

On the ſame 15th day, before ſhee ceaſed, ſhee further ſaid: *I thought I was the bad thiefe; but now I ſee, I am as the good thief. I was really crucified with Chriſt* [a]; *though I was not in the appearance of any bodily*

bodily eye, but as I was in the loines of Adam *when he ſinned* [b]. *I was the nails in his hands and in his feete; and the ſpear in his ſide* [c]. ([a] Gal.2.20. [b] Rom. 5.12. Heb.7.9.16. [c] Iſa.53.5.) The maid deſired her to eat ſomething: ſhe anſwered, *I cannot; I am full.*

Againe, ſhee ſaid; *How old am I?* [Her Mother ſaith, ſhe ſhall be *ſixteene yeers* old in *Septemb.* next, 1647. Shee went on in her ſpeech thus.] *Thirteen, fourteen, fifteen, ſixteen: ſo long I have been a filthy ſinner. Now I have been four dayes in the grave, with* Lazarus [d], (ſhe having been four years in deep deſpair:) *and now I am riſen* [e], *to live with Jeſus Chriſt, for ever, in glory. He led Captivity Captive, & received gifts for men, even for the rebellious* [f]. *Hee came to the poore Publican, that could but ſpeake one word: not to the proud Phariſee, that uſed many words* [g]. *Jeſus Chriſt ſaid. The cup that my heavenly Father gives me to drinke, ſhall I not drinke it* [h]? *He dranke the dregs, the very dregs; and he had no ſin; and ſhall the Saints think much to ſip of the Cup, when he drank of it before us? The yoke of Chriſt is eaſie, and his burden is light* [i]; *but the yoke of ſin is heavy, and wrath is heavy. The yoke of Chriſt is eaſie, becauſe Chriſt helps them to beare it himſelfe, and that makes it eaſie. The Saints ſhould have no ſufferings, if it were not for their good* [k]; *elſe they ſhould have no ſufferings at all.* ([d] Joh.11.39. [e] Col. 3.1. [f] Pſal.68.18. [g] Luk.18.13. [h] Joh.18.11. [i] Mat. 11.28. [k] Rom. 8.28.31.

Chriſt comes leaping over the mountains, and ſkipping over the hils! There's nothing in the ſoule, but

mountains of ſin, and hills [m] *of corruption: he doth not come running nor walking, but leaping, and ſkipping, to a poor* [n] *bewildred ſoul: not to a garden ready trim'd: he trims it for himſelfe, to abide in, for ever, for ever. If we confeſſe our ſins, he is faithfull and juſt to forgive us* [o]. *One confeſſion, and two things to that, Faithfull and juſt. Hee'l give water of life to them that thirſt* [p]. *Not only water, but water of life, He hides himſelfe, that wee may ſeeke the more earneſtly after him* [q], *and that he may reveal himſelfe more fully. I that was an enemie, am made an heire with Chriſt, to live in glory, for ever, for ever. Chriſt is my Brother, my elder Brother* [r]. ([l] Cant. 2. 8. [m] Luke. 3. 5. [n] Hoſ. 2. 14. [o] 1 Joh. 1. 9. [p] Rev. 22. 17. [q] Hoſ. 5. laſt. [r] Mar. 3. 35.)

How ſweet are the teachings of the Spirit to my ſoul! Sweeter than the Teachings of men and Angels: They may ſpeak much to the eare, and that's well: but they could not ſay to my ſoule, Thy ſinnes are pardon'd, and Chriſt Jeſus loves thee.

Theſe and moſt heavenly expreſſions ſhe uttered in a humble gracious manner that ſame 15th day. The relating of them thus brokenly, cannot ſo affect the heart, as to have heard her ſelfe ſo tender-heartedly ſpeak them. For this half hour or more of her now ſpeaking, the Lord reſtored her hearing, wherein ſhee both ſaw and heard her Mother, as two days following ſhee ſaw and heard her Brother alſo, whom ſhe longed to ſee and heare, and was ſatisfied. And having thus

ſpoken

ſpoken what ſhee deſired then to ſay, ſhe ceaſed, and reſted. And then both her ſight, and her hearing were againe taken from her. Shee abiding as aſleep, but it ſeemes ſlept little; but in that reſting time, much enjoying communion with Jeſus Chriſt, her ſouls reſt. So was ſhee ſilent from that morning, *April* 15. till the morning of the 17th day. The night following, *April* 16. ſhe was very ſick, labouring for breath, as if ſhe would have dyed.

April 17. being the laſt day in the week, in the morning, *ſhee asked for water.* A little being given her to drinke, ſhee ſaid; *Give me it freely: Chriſt hath given me Faith freely, and love freely, and joy in himſelfe.* And having drunk again, ſhe proceeded thus.

We love him, becauſe he loved us firſt [a]. *We rejoyce in him, becauſe he rejoyced in us firſt: We deſire him, becauſe he deſired us firſt. I could not believe that I ſhould be ſaved: but now, if men and Devils ſtood there, before my eyes, and ſhould tell me, I ſhould not be ſaved; I would not believe them. I ſee him that's inviſible; and looke on him, whom I have pierced, and I mourn over him. Doe not you love him? if you ſaw him, as I ſee him, you would admire him. A ſight of him would ſatisfie Nations. A ſparkle of him, is more glorious than the world* [b]. ([a] 1 Joh. 4. 19. [b] Phil. 3. 8. Mat. 17. 2.)

This day ſhe *asked* again for Mr *Simpſon*, and for Mr *Jeſſe*. Shee anſwered her ſelfe, thus; *I cannot heare,*

heare, and why doe I aske a Queſtion. After this ſhe remembring her Mother had told her that her Brother was come, ſhe ſpake of her *Joſeph*, [for ſo ſhe called him;] and now ſhee was deſirous to ſee him. And ſaid; *Mine eyes have ſeen my heavenly* Joſeph, *and why ſhall I not ſee my earthly* Joſeph? *The* " *Lord hath opened my ſpirituall eyes, and why ſhould* " *I not believe, that he will open my bodily eyes?* And " ſhee called for water to waſh her eyes: and ha- " ving waſhed her eyes, her Brother being preſent by her, ſhe ſaw him, and tooke him by the hand, and puld hid, and told him of *the greatneſſe of the love of Chriſt*, ſaying, *Why came he from the boſome of the Father; but to dye for ſinners? the chiefe of ſinners: and that makes the Grace great.*

Shee then told him, what condition ſhee had been in in, thus (in a ſweet humble manner;) *I was at the very brink of Hell; and Ieſus Chriſt pul'd me out. And how can I but love him? He came for the diſobedient, and unholy, and unthankefull: and for murmurers, as I have been* [a]. *If any one ſee and feel what I have ſeen and felt, they would take heed of murmuring againſt God and a Parent. Yeu never murmured ſo much againſt God, and againſt my Mother, as I have done; Ah, ah, ah,* (ſighing and weeping as ſhe ſpake.) *But I ſpeak the rather,* (ſaid ſhe) *that none ſhould deſpair: becauſe I have found mercy* [b]. ([a] Mat. 9. 13. [b] 1 Tim. 13-16.)

I am not able to expreſſe how ſweete that word is; Behold, O daughter of Jeruſalem, *thy King, Hab;*

(ſmiling

(ſmiling at that word,) *thy King cometh, meek, meek, cometh meek; riding on an Aſſe* *; *even on a Colt the foal of an Aſſe: not on a horſe ready trim'd: Hee comes to a wild Aſſes colt* †; *to one unaccuſtomed to the yoke, as Ephraim was* ‖. *Yet Ephraim was a deare ſon, a pleaſant child. They caſt their cloaths on the Aſſe: He caſt his skirt over me: not a ſcanty skirt: a skirt that covered all my filthineſſe. My belovod is mine, and I am my beloveds. As an appletree is among the trees of the wood, ſo is my beloved among the ſons* [d]. *What a pleaſant thing is an Apple-tree, among the Trees of the wood? There's both Protection, and Proviſion: ther's Protection from the heate, under his ſhadow: and his fruit was ſweet to me; there's Proviſion. Chriſt is protection, a ſhelter: a ſhelter from the ſtorme* [e]. *Chriſt keepes his Church himſelfe. Men put others in their Garriſons: but Chriſt keeps his Church his owne ſelfe* [f]. *I, that was afar off, far off from peace, am made nigh, by the blood of the Croſſe* [g]. (*Mat. 21.5. † Job 11.12. ‖ Jer. 31.19, 20. [d] Cant. 2.3. [e] Iſa. 4.6. [f] Pſal. 121.4, 5. [g] Eph. 2.13.

Her brother ſpake aloud to her, to take ſomewhat to refreſh her body. Shee then heard him, and anſwered, *I cannot; I have what I did deſire; I have a crucified Chriſt: I am ſo full of the Creator, that I now can take in none of the Creature. I am fil'd with heavenly Manna* [h]. *I am ſore from the crowne of the head, to the ſole of the foot. But let the Lord doe what he will with me: let him take mee to his eternall reſt, I am content: or leave me in this vaile of miſery,*

I am

I am content [l]. *Thou art a free agent: thou workeſt when thou wilt, and where thou wilt.*

Shee ſaid moreover: *Let the Lord doe with me what he will: if he throws me into hell, I'le be contented; becauſe I have deſerved it* [k]. *But his mercy will ſave me in the day of wrath* [l]. ([h] John 6. 33. 35. [i] Phil. 4. 11. [k] Ezr. 9. 13. [l] 1 Theſ. 1. 10. Eph. 2. 3. 5.)

There's no ſin ſeparates the ſoule from Chriſt, but the ſin of unbeliefe [m]. *And this is all the Faith I look after, believing a full Chriſt, to a nothing Creature: a full Chriſt to a nothing Creature* [n]. *Nothing makes a difference between me, and the Devill, but free Grace, free grace* [o]. *He hath not forgot to be gracious: he hath not forgot to be mercifull, though I often ſaid, he had. He hath not forgotten to be gracious, though I ſaid, he had* [p]. She prayed for her beloved *Joſeph*, her brother, to this effect. *Bleſſed be* Joſeph *of the Lord. The good will of him that dwelt in the buſh, be on the head of* Joſeph, *and on the top of the head of him, that was ſeparated from his Brethren* [q]. ([m] John 5. 40. [n] John 7. 37. [o] Epheſ. 2. 1. 8. [p] Iſa. 49. 14, 15. [q] Deut. 33. 16.)

Shee asked for the ſame perſons that ſhee had named before; and ſaid; *They have ſought the Lord for mee, deſire them to praiſe and magnifie the Lord with me.* When theſe came, ſhee had ceaſed ſpeaking, and then ſhe lay ſtill without *ſpeaking*, *drinking*, till the 19th day: having not *eaten* any thing at all ſince the 27th of *March*, nor drunk

any thing at all, but two or 3. of her little cups of fair water, and that only at once in two or three days, as is beforesaid.

April 19. Shee put her finger to her mouth, desiring *water*. And one cup was given her; then she began, thus: *God is a refuge and a shield, from the storms and tempests: Hee hath avenged me on my adversary*, (meaning the Devill,) *that thought to be avenged on mee: and I thought he would: but the Lord hath avenged me on him. Shall the unrighteous Judge doe justly*, [meaning, in aveuging the widow on her adversary:] *and shall not the righteous Judg doe justly? yea a thousand times more* [r]. *Happy, happy, happy are the people that have the God of* Jacob *for their Excellency, and whose strength is in the Lord* [s]. *Behold, the Lord will come with a strong hand: He shall feede the flocke like a Shepheard: He shall carry his Lambs in his arme* [t]. *I have born thee from the belly, which have carried thee from the womb, even to thy old age: I am he: and even to hoary haires will I carry thee* [u]. *Ple waite on him, that hides himselfe from the house of* Jacob [w]. ([r] Luk. 18. 6, 7. [s] Psal. 144. 15. [t] Isa. 40. 11, 12. [u] Isa. 46. 3, 4. [w] Isa. 8. 17.) *He hides himselfe from the House of* Jacob: *yet they were his people. Thou art worth the waiting for, if they should wait from the day of their birth, to the very day of their death: even one glimpse of thee is worth all. He that walks in darknesse, and seeth no light, let him trust on the Name of the LORD, and stay himselfe upon his God: his God, though he be in darknesse; stay on God.* [Isa. 50. 10.]

Bodily ſuſtenance being offered to her, ſhee not having eaten any thing at all during twenty-foure dayes laſt paſt, nor drunke any thing at all but fair water, and but very little of that. She thus anſwered: *Doe you thinke, I do not eate? How doe you think I live?* Being asked, what ſhe did eat? ſhe ſaid; *No eye of man ſees it, but the eye of God. None could taſt the ſweetneſſe of the Manna, by looking on it; none but they that eate of it: or of the Honey out of the Rocke. The redeemed of the Lord, are a Royall Prieſthood, a choſen Generation. He hath made us Kings & Prieſts unto God,* (1 Pet. 2. 9. Rev. 1. 6.) *More precious than Gold, Gold of* Ophir. *The Lord hath avenged mee on mine enemie, that roared over me night and day to have devoured me; but hee hath delivered me. They that know thy Name, will truſt in thee; becauſe thou Lord never faileſt them that ſeeke thee,* (Pſal. 9. 10.) *Before ſhee called* (meaning her ſelfe,) *he anſwered: whilſt ſhe was asking, he heard, and delivered me from all my feares.* She asked againe, will not M^r *Jeſſe* and Mr *Simpſon* come, *to praiſe and magnifie the Lord with me?* they have prayed for me. "Then were her "eares opened, that ſince *April* 6. had been deaf, "except only at that time that ſhe longed to heare "that her Mother had pardon'd her, and that ſhee "might ſee and hear her Brother. For then ſhe being asked, whether ſhee deſired to live, ſhee heard, and ſaid; *I am contented with what the Lord will, though I would rather dye.* Being told, M^r *Jeſſe* & Mr *Simpſon* deſired ſhe migh tlive. *Doe they?* ſaid ſhe: *I muſt*

must doe what the Lord will. The Cup that my Father gives me to drinke, ſhall I not drinke it? whether to live or to dye.

Her eyes ſtill being weak, and cloſed, ſhe asked, whether it was night or no? it was anſwered her, it was night. Shee ſaid; *There will be a day, when there will be no night, but the Lord and the Lamb ſhall be the light, and walke in the midſt of it* [a] (a Rev.21. 23.25.3.) *The Lord hath delivered me from my enemy: from the roaring of the Lyon that roared over me* [b]: *the Lord hath triumphed over him.* And ſpeaking of this, to her Mother, ſhe ſaid: *Doe you not ſay, tis well Mother? And praiſe the Lord? He is able to ſave to the uttermoſt, all that come to the Father by him* [c]. (c Heb.7.25.) *You may truſt me now Mother, & not be afraid of me,* (meaning, of hurting her ſelfe with knife, or water, as formerly ſhe oft had attempted:) *for if no body looke to me, the Lord will keepe me. And the good Samaritan that heal'd my ſoule* [d], *will heal my bodie to.* (b 1 Pet.5.8. d Luk.10.33.)

To *Hannah Guy* that looked to her, and watched with her, ſhe ſaid; *The Lord will reward all your labour of love.* So ſhe lay down and ſpake no more till the next day at night.

April 20. at night, there being divers neighbors and loving friends come together to ſee her, Mrs *Collet*, Mrs *Caron*, Mrs *Dupper*, the *Relator*, and divers others, about twelve or moe, which greatly deſired to heare her ſpeake, being greatly refreſhed with what they had heard of her expreſſions, (the

Lord having been praiſed in her behalfe, both in that *Pariſh*, and in *Ab-Church* their neighbour Pariſh, and elſ-where, where prayers had been put up in her behalfe;) ſhee now lying ſtill, and had not ſpoken two dayes together ſince *April 6.*

Theſe deſiring if the will of God were ſo, that they might heare her ſelfe ſpeake: ſhe lying with a linnen cloth over her eyes, which were very weak; the maid told her, M^r *Ieſſey* was there;) he being in the company neer to her,) ſhe then began to ſpeak to him, & ſaid; *O magnifie the Lord with me, for he hath delivered me from all my feares: not from one, but from all my fears* [a]. ([a]Pſal. 34. 4.) [This ſhe ſpake as all that follows, with a low voice, in a humble, modeſt, melting manner, her teares ſometimes ſtopping her ſpeech. He & the reſt, liſtned, and were greatly affected in hearing her. It cannot affect ſo much in hearing it at ſecond hand, as if you had heard her ſelf, with ſuch brokennes of heart uttering it. She proceeded on thus, (which preſently was writ down:] *He hath regarded the low eſtate, the* * *baſe* [b] *eſtate of his hand-maid. I rejoyce in him. I mourn over him, whom I have pierced* [c]. *It was not* Judas *or ſouldiers ſo much, as I that pierced him. I thought I was the bad Thiefe: but he hath ſaid to me as to the good Thiefe* [d]. Thou ſhalt be with me in Paradiſe. *The earthly Paradiſe, was a type of the heavenly Paradiſe. That was fading and loſt; but this endures for ever.* (*[b] Luk. 1. 48. [c] Zach. 12. 10. [d] Luk. 23. 43.)

O praiſe the Lord with me, for he hath heard mee,

and looked on me, the vileſt of ſinners, the worſt, the chiefeſt of ſinners: On me, that was rebellious, diſobedient, unthankefull, unholy; a murmurer, as much as ever the children of Iſrael in the wilderneſſe; (the tears oft trickling downe, and ſhe ſtopping, through her weeping;) *and their murmuring kept them out of* Canaan[e], ([e] 1 Cor. 10.10.) *but though I have ſo murmured, he hath ſaved me. I was at the very pits brinke, at the very brink of hell: & the Lord fetcht me out. And is he not worthy of praiſe? The Lambe is worthy to open the Booke. For none in Heaven nor earth, neither men nor Angels, could open theſe brazen gates, this iron doore, this hard heart of mine, but he.* [putting her hand to her own breaſt.] *When I confeſt my ſin, hee forgave me the puniſhment. I could never confeſſe my ſin, till now, that he made known his mercy to me; though I ſought it diligently to confeſs it.* Being asked, when was this that ſhe confeſt her ſin? ſhe ſaid, *Now ſince I ſaw his mercy. And now he hath made known to me his mercy. Nothing but the ſenſe of his mercy, could ever bring me to confeſs my ſin* [f] *indeed,* ([f] Lu. 15.18.) *I would fain have got comfort by mine own workings, my owne doings, or from a Creature, and I ſpake to men: but I never could get comfort by the creature; but the Lord himſelfe did it. I could not love him, till he made known his love to me* [g]: *to me, the chiefeſt of ſinners. If all the ſins in all the world, were in one party, I thought it was all nothing to mine. I could not finde any in all the Scriptures that obtain'd mercy, that was in my caſe. Yet he hath ſhewed mercy to me the chiefeſt of ſinners* [h].

(g 1 Joh.4.19. h 1 Tim.1.15.) *O, that he should come from the bosome of the Father, to die for sinners! for me the chiefest of sinners. If all the men in the world should have told me, that Christ dyed for me; that my sins were pardon'd, I could not have believed them. But now, if all the men in the world, & Angels, & Devils, should tell me they are not forgiven, I would not believe them.*

What pains did I take in going to men, to have them speak comfort to me, & they could not doe it. But Christ did it in a moment. They that know his Name, will trust in him: they cannot but trust in him [i]. *If the world knew him, they could not but love him: Hee is the chiefest of ten thousands* [k]. *He is more to be desired in his lowest estate, than millions of worlds, if millions of worlds were all in one.* ([i] Psal.9.10. [k] Cant 5.10.)

Behold, O daughter of Jerusalem: *Thy King comes meeke, that he might teach his people meekenesse. He came on an Asses Colt: not on a horse finely trim'd; to an untam'd heifer, unaccustomed to the yoke; (to me,* that was ungodly, unprepared) *to* Ephraim, *that was as a wild Asses colt. Surely, after I was turned, I repented* [l]. *I could not turn to him, nor love him, till he shewed his love to me, and turn'd me.* ([l] Jer. 31.18,19.)

Praise the Lord with me, that hath shewed mercy on one in so desperate a case as I was in. I could set nothing before me, but curse, and hell, and wrath, night and day. O that others may heare what God hath done for such a one, (Ps.66.16.) *I would none may DESPAIR of Gods mercy, that hath done thus for me. If any did know what it is to murmure against God, and against*

a

a Parent as I have done, and felt what I have felt, they would never doe it. (A like warning is *pag.* 24.)

cc The *Relator* having heard ſhe now had not ea-
cc ten any thing at all for twenty-foure dayes or
cc more, and drunke nothing in all this time ſince
cc *April* 6. but only faire water; neither that, but
cc two or three little cups together, once in two or
cc three dayes. He deſired her, if ſhe could, to eate, to preſerve life: for when the Lord ſaith, *Thou ſhalt not kill*: he implies the Affirmative, *Thou ſhalt uſe all good meanes to preſerve life.* (Jam. 2. 11.) And though he, and all thoſe preſent, were ſo affected, even to admiration, in hearing a child ſo ſpeak; yet he wiſhed her to forbear ſpeaking too much; becauſe it ſpent her, ſhee being ſo very weake: Shee ſaid; *In reſt and returning ſhall I be ſaved, in quietnes and confidence ſhal be my ſtrength* [m]. *I have Manna to eat of, he feeds me with hidden Manna* [n]. *It was pleaſant to the eye* [o]: *but they felt no ſweetneſſe, by looking on it, but by taſting of it.* ([m] Iſa. 30. 15. [n] Rev. 2. 17. [o] Num. 11. 11.) When ſhee ended her ſpeech, ſhee deſired he would praiſe the Lord with her; which he performed accordingly, thoſe before ſaid being preſent.

☞ *Another time*, when one gave her a *Poeſie*, ſhee looking on it, and ſmelling its ſweetneſs, commended the workmanſhip of God in the ſeverall flowers: ſaying to this effect; *The flowers are all fragrant, and ſome more fragrant than others; they have different colours, and different ſmells: and all come out of the*

earth. So are the Saints, they are all in Christ p, *& in him they all are sweete and savory: but are of different strength, and judgment* q. *The strong should beare with the weake, and not despise them* r.] (p 1 Cor. 1. 30. q ch. 12. 23. r Rom. 15. 1.)

Apr. 25. being cal'd the Lords day, when many Christians were come to see her; amongst others, Mr and Mris *Liggon*, the *Relator*, Mris *Jones*, Mris *Airet*, Mris *Gr. Philips*, and others. In like humble manner, her tender eyes being covered, and lying still, (as she had kept her bed, being very weak, since *April* 6.) with a low voice, as speaking to her selfe, she said (as the *Relator* then took it.) *How sweet is it to my thoughts, that an infinite God, should be a rocke & a refuge to a finite Creature! a sure Rock and hiding place from all storms & tempests whatsoever:* (Ps. 46. 1.)

When the man was wounded by theeves, and lay by the way; the Priest and the Levite passed by: they passed by and helped not: The creatures comfort failes: and then the good Samaritan *helps* a. *Christ saves, whom none els will, or can: and when there's nothing in the Creature to move him. The wounded man did not first desire the* Samaritans *help. The deeper the wound is, the more honour to him that cures him. Hee set him on his own Beast; leaves him not to himselfe, to goe where hee will: but brought him in, and gave two pence for him. I believe that holds out* Faith and love b. *None cared for him, refuge fail'd, then Christ helps, & takes care for him* c (a Luk. 10. 35. b Gal. 5. 6. c. Ps. 27. 10.)

One speaking to her of her former condition, how farre shee was then from hope ever to obtaine mercy,

ercy, ſhe ſaid; *If all the world ſhould be ſaved, then may be, I ſhould be one; but els no hopes for me.* That eter, Mary Magdalen, David, Manaſſes *were ſa-ed; it was nothing to me: no, if* Judas *ſhould be ſaved, ſhould not I. All their ſin, &* Paul's *in perſecuting, d the Thiefe on the Croſſe, and* Judas, *and all I could ad of, or hear of, if all their ſins were all put together one; yet all were not ſo bad as I. Yet I obtained mer-, that thought my time of mercy was paſt, and that I as damn'd already through unbeliefe. I ſaid many a me, There's no hope in thy end: and I thought I ſaw in may ſay, It was good for me to be afflicted, I prize his ercies the more.* (ᵉ Pſ. 119.69.) *All terrours could not mble me; but the ſight of his mercy did. I could never kindly humbled till then. It was not mine owne fit-ng, or mine own humbling, but Chriſts fitting, and hriſts humbling; when he lookes upon ſuch a one; that mbles. He comes with his power on the ſoul, & cau-h the ſoule to believe.* (ᶠ Eph. 1.19.)

My tongue was not able to tell the miſery I was in be-re continually: and now my tongue is not able to tell hat love and mercy hath bien ſhewed to me, I can ne-r enough expreſſe his Name. I would faine have been ſſolved, to be with him ᵍ. *It was a hard thing for me be content to live here ſtill: but its eaſie for him to ach, to be willing to live or dye: and he hath taught* ʰ. (ᵍ Phil. 1.23. ʰ Phil. 4.11.13.)

I was ſo deſperate, I cared not what became of mee: it was I at the very brink of death and hell: even at the ry gates, and they were open for me; and then Chriſt

ſhut

ſhut them, and fetch'd me out: as Daniel, *that was in the Lions denne, but it was his mercy that ſtop'd the mouth of the roaring Lyon, & delivered me.* (Dan. 6.) *The hundreth & 7th Pſal.* (v.8[1].) O that men would therefore praiſe the Lord for his goodneſs, and declare the wonders that he doth for the children of men. *I would that* Pſalm *were often read over. The goodneſſe of God is unſearchable. How great is the excellency of his Majeſty; that yet he would look upon ſuch a one as I! I was full of terrour the week before I kept my bed: I reſted not day nor night. I thought no death was bad enough for me. If all kinds of death were put together in one, it was too good for me. I walked continually in fire & brimſtone, for rebelling and murmuring againſt God, and againſt a Parent.* (p. 24.)

When he hides his face, who is able to bear it? & when he gives quietnes, who then can trouble? [k *Job* 34.29.] *I can teſtifie the truth of both theſe. He hath ſpoke the word to me,* Thy ſins are forgiven thee; I even I am hee that blotteth out thy tranſgreſſions for mine own ſake; (l Iſa.43.25.) *Jeſus Chriſt is unchangeable, therefore I was not conſumed. We may ſay with admiration,* What is man, that thou art ſo mindfull of him? or the ſon of man, that thou ſo regardeſt him? thou madeſt him lower than Angels [2]. *Jeſus Chriſt took our nature, to take part of our ſufferings; and that we ſhould follow him in ſufferings, and not thinke ſtrange. We have not a High Prieſt that cannot be touched with a feeling of our infirmities*

[1] *Pſ.*8. is meant of Chriſt; as *Heb.*2.6.to 18 verſ. proves.

mitet [b], but hee was made like to us, that he might
mpathize with us, [[b] Heb.2.17,18. & Heb.4.15.]
leſſe the Lord, O my ſoul! [c] Which forgiveth all thine
iquity; and healeth all thine infirmities? In my miſery
y fleſh and my bones pined, and conſumed away, and
was neer to death. [The Lords chearing the heart
oth good like a medicine:] I now recover ſtrength.
read the Scriptures [d] from a childe: but I underſtood
ot what I read till now, that I had the teaching of the
ſpirit. ([c] Pſal.103. 3. [d] 2 Tim.3.15. pag. 6.)

He is worth the waiting for him. There is a bleſſing
ronounced to ſuch, Bleſſed are all that wait for him. I
id not wait patiently for him. I was weary, and could
ait no longer. But he is not weary: Hee faileth not.
He lets the Creature goe his way for a time, for his own
ood, to humble him more, and ſhew his mercy the more.
He hath him in a chaine, and the enemie in a chain.
o he hath the ſoule, to diſpoſe of it. (My times are in
by hands:) that he might magnifie mercie indeed,
nd free love indeed. No ſoule ever was as I have been: I
m ſure of it. If all the ſins of all ſinners that I read of,
r heard talke of, were in one, it were all ſhort of me.
And yet tis his goodneſſe that ſuch a one as I, ſhould ob-
aine mercie. I wiſh all may take heed of * cenſuring [d]
he vileſt creatures that are, ſeeing the Lord hath done thus for me the vileſt creature: but pitty them with beares of blood. ([d] Tit.3.2.3.)

* The like expreſſions were by H.T. another in London, in ſickneſſe, July 1. 1646. p. 139

One asked her, how long it was ſince her hearing was reſtored to her? She anſwered, A few days agoe,

ago, I asked if Mr Simpson *and Mr* Jesse *would come to praise the Lord with me? and I found it was restored at that instant.* (as page 34.cc)

Part of a former *Conference* between her, and another young Gentlewoman, Mris *A.* whilst both were in despair. They met in *Lawrence Pountney* to hear the Lecture, before it began, Mris *Sarah* saw one walk about and about in a sad habit, & went to her, and asked her *how she did?* shee answered In as sad a condition as ever was any.

Mris *Sarah. None is in a condition like to mine.* So they sate together; and after that, they went together, and spake further of their sad conditions each other counting their own state the worse.

Another day, Mris *A.* said, the Lord knowes that knows all things, that I would rather than all the world, I were in your condition.

Mris *Sarah W.* answ. *But if you knew, how desperate my condition is, you would be afraid to change places with me; for you know not my sad sorrows. None in the world can compare with mine. Except you would desire to be in hell, you would not desire to be in my condition.*

Mris *A.* I must be damn'd.

Mris *S. I am damn'd already, from all eternity, to all eternity: it's not to doe, but tis done already.*

Mris *A.* I was a great professor, but I was but a hypocrite, and an hypocrites hope shal perish.

Mris *S. I have bin an hypocrite, a revolter, a backslider.*

Mris *A.* I know it shall be well with you.

Mris *S. As well as it was with* Judas, *who repent-*

, and hang'd himselfe: which I must doe, before I shall e free from these torments.

At their parting, for a farewell, Mris *A.* said, I hink I shall perish ere I see you again.

Yet the Lord spared her, and she came to her a-ain: and they were somewhat gladded to see each ther again, that could be sensible, each of the o-hers condition.

To sadded soules, some joy it is to have companions.

Shee had another *Conference*, *April* 24. 1647. ince she was comforted, with another *Maid*, being n deep despair, that had heard of her former *de-pair*, and her late *comforts*. The words were to this ffect.

Maid. I am darkned in understanding, and I m tempted to believe there is no God, nor no Creation from God.

Mris *Sarah W.* answ. *So was it with me; I was so tempted: The very Creation shews there is a God* [a], *and et I could not believe it.* ([a] Rom. 1. 19, 20.)

Maid said: Some kept a fast for me yesterday, nd I remain as I was still, and therefore I am the more terrified, that no prayers shall be heard for me.

Mris *Sarah W. So was it with me; I was so terrified hen there was no answer of prayers for me, when ma-y dayes were kept for me: But I was rather worse than utter. For I knew no prayers should be heard for a dam-ed Creature. I concluded, I was rejected. But the Lords time is the best time to give an answer* [b]. ([b] Psa. 8. 9. 16.)

Maid.

Maid. I have resisted the Spirit. The Lord hath spoken mercy to me, but I have resisted it.

Mrs *Sarah W. The day of sealing was not come: then you could not resist that worke when he comes with power* [c]: *els you would not make God weaker than you. God would bring you this way about, and hides himselfe, when you have grieved the Spirit, that you may seek him the more earnestly: and that he may give you the surer comforts; and to make himself a glorious Name:* as in *Isa.* 63. (10, 11.) *They rebelled and vexed his holy Spirit, therefore he fought against them, as an enemie. Then he remembred the dayes of olde, when hee led them by the right hand of* Moses, *dividing the water before them, to make himselfe an everlasting Name. That led them through the deep. So through the deepest troubles, till the Spirit of the Lord causeth them to rest, to make himselfe a glorious Name. Though you have rebel'd, and vex'd his holy Spirit, what could you do more? yet saith he, I have carried thee all the dayes of old. I'le be your guide even to death.* ([c] Psal. 110. 3.)

Maid. Its not possible that such a one as I, should find mercy: I looke every moment, to be swallowed up.

Mrs *Sarah W. But Gods thoughts are not your thoughts, nor Gods wayes, your wayes* [d]. *In the Wilderneſſe* Israel *murmured, yet the Rocke followed them; not they the Rock, but went from the Rock, yet the Rock followed them; and that Rocke is Christ* [e]. *So this Rock will follow you in this your Wilderneſſe.* ([d] Isa. 55. 8. & 1 Cor. 10. 4.)

Maid.

Maid. Its not impoſſible; I finde ſuch a wicked heart, that if it were not for feare of wrath or puniſhment, I ſhould fall into all wickednſſe.

Mris *Sarah W. Now you ſhew you believe there is a God, You are not worſe than* Peter *that ſo denyed and forſwore him, againſt his Conſcience: or then* Mary Magdalen, *that had ſeven Devills, was full of the Devill s. The* Thiefe *on the Croſſe, perſecuting* Paul, *that perſecuted Chriſt, and my ſelfe, was ſo injurious and blaſphemous —The chiefe of ſinners, yet theſe found mercy. And what can you be more? You can be but a ſinner, and the chiefe of ſinners. He dyed for ſuch. He is therefore called* Jeſus, *becauſe he ſhall ſave his people from their ſins. What people? thoſe that were not a people, theſe he cals, and theſe he ſaves.* (f Mar. 14.71. Mar. 16.9.)

Maid. I am no better for going to the meanes: and am ready to neglect all.

Mris *Sarah W. I was ſo terrified, I was not able to goe to the meanes: and then I was terrified for not going to them. I had no reſt in either. If I went, ſalvation was turn'd into condemnation to me. If I went not, it was death; I was on the Rack.*

Maid. None can be in a worſe condition than full of feare.

Mris *Sarah W. Of late my caſe was ſo, that if one had been all day burning in fire, they could not have been in a worſe condition.*

Maid. I am in ſuch extreamities of late, I am even almoſt ſpent, and have nothing to relieve me

Mris

Mrs *Sarah W.* *So it was with me of late. When you are at the lowest, Christ is readiest to restore soule and body. If you see your selfe nothing; and see all fulnesse in Christ, you are the neerest to comfort* [a]. *The Lord hath done as much for me, as ever for any: as much as for the man that had the Legion of Devils in him: hee was cloathed, and in his right mind; he hath cloathed me, and put me in my right mind, and set me at his feete* [b]. *God doth wipe away our sins as a thicke cloud, but it wants manifesting to your soule. His time is the best time, therefore wait for him.* ([a] Mat.8.11. [b]Mar.5.15.)

Maid. I am an ungracious creature, I cannot wait any longer.

Mrs *Sarah W.* *But the Lord waits on you. You think you are ungracious* [c]: *and hee waites to be gracious to such as you. There's as much of the power of the Lord seen in upholding a soule in such a condition, as in delivering it.* ([c] Isa.30.18.)

Maid. I am utterly lost.

Mrs *Sarah W.* *Not in his account: you must be lost in your selfe, that you may be found in him: He came to seeke, and to save that was lost* [d]. ([d] Luk.19.10.)

Thus she endeavoured the comforting another with the *Consolations wherewith she was comforted*, yet the poor soule went sad away. And she being much affected with the others sad condition, pitying her, after she was gone away; she desired some that came to see her, to pray for that maid.

After this, came *another woman* to her, being also *in deep despair*; having heard of her former

despair

ſpair, and preſent *comforts*: and complained to her of her ſad condition. To whom ſhe gave ſuch *ſuccouring Anſwers* for *upholding* & *refreſhing her weary ſoule*, as ſhee had done to the former: ſpeaking to her, till ſhe was very much ſpent.

Another that came to ſee her, having heard her ſo manifeſt her fulneſs of joy and content in God, in ſuch high ſtraine; Told her, ſhe muſt expect a change, and had need to lay up in ſtore, againſt times to come. She anſwered, thus; *Sarah W. If I ſhould looke to take out of my ſtore, I ſhould quickely be a Bankrupt, a Prodigal, & ſpend it quickely.* But Chriſt hath in ſtore for mee. *All my freſh* [b] *Springs are in him.* ([b] Pſal. 87.7.)

May 2. being the Lords day: Many that had heard what the Lord had done for her ſoule, came to ſee her, and heard her in a humble ſort, with a low voyce, (being very weake in body) magnifie the Lord, and his grace to her ſoule. To one then, ſhe ſaid as followeth, (which was preſently writ.) *O magnifie the Lord in my behalfe, that daily compaſſeth me about with ſongs of deliverance. I could not endure, but that I ſee him that's inviſible. I could not ſee him, but that he ſaw me firſt, and gave mee faith. He loved me, and waſhed me in his blood,* (Rev. 1.5.) *He loved me before I was waſhed: and becauſe he loved me, therefore he waſhed me.*

Hee was tempted as wee are. Hee had no need to be tempted, but to ſuccour tempted ones, ſuch poor creatures as I. He takes delight to ſuccour ſuch poor ſoy-

Its our Fathers good pleasure, to give you a Kingdome. Its his good pleasure, be delights in giving us a Kingdome. (Rom.8.end.) *Its neither height nor depth, neither Principalities, nor powers, nor any other creature, that shall separate that soule, that's in union with him. He hath bound the soule to himselfe, with the cords of love, and there shall be no separation from it.*

May. 3. In the morning, one having spoken to her, she thus answered: *I am not only fil'd with the Spirit, but, if one may say it, drunke with the Spirit: it overcomes me.* [Alluding, it seems, to *Ephes.* 5. 18. *Be not drunke with wine,—but be fil'd with the Spirit*; or to *Act.*2.15-17. *These are not drunk—but the Spirit is powred out upon them.*]

One said to her, your enjoyments are more than of many Saints, if theirs were put together in one.

Shee answered; *My sufferings have been more than of many. Christ is faithfull in all he hath spoken: he will not faile in one promise. Hee saith, as our sufferings abound, so our Consolations abound*[a]. *Ther's many Saints have lived threescore years, that have not suffered so much as I have done in one month. The Lord was my shield at my right hand, therefore no hurt could come unto me. Christ is in me, the hope of glory*[b], ([a] 2 Cor. 1. 5. [b] Col.1.27.)

The God of peace shall tread Satan under our feet shortly[c] ([c] Rom.16.23.) *He shall doe it, he hath done it: I see it done. Though he was strong that possessed this house, a stronger than he hath dispossessed him, and possessed*

poſſeſſed it himſelf [d], ([d] Luk. 11. 21.) *None could doe it but himſelfe: it was too hard for men or Angels. I am ſilent at the Goodneſs of God. If I had the tongue of men and Angels, I could not tell the terrors formerly, nor my preſent enjoyments.*

Many ſtrangers (good and bad) came to ſee her, amongſt others, there came one with *Crochets*; and when ſhe was ſilent, vented ſome, to others preſent: at the hearing whereof, ſhe was troubled, and ſweat; and at laſt ſhe burſt out, ſaying: *Let them that have received Chriſt, as the Truth is in Jeſus, ſpeake of nothing, but the freeneſſe of the love of God; and of a full Chriſt, to a nothing Creature: and not of whimſies.*

May 4. When Mrs *Langham*, Colonel *Langhams* wife, with ſome others, came to ſee her, and ſpake to her, deſiring to heare of the dealings of God with her: *ſhe anſwered*, telling her of Gods abundant Goodneſſe to her, to this effect:

Jeſus Chriſt found mee, and loved me, before I could love to him. He came to me, in the moſt diſconſolate condition that ever ſoule was in. When I muſt either be delivered, or be deſtroyed, I could abide no longer; then Chriſt came. Chriſt is my life, and my life is hid with Chriſt in God [r]. *And when Chriſt ſhall appear, I ſhall appeare with him in glory,* ([r] Col. 3. 3. 1 John 3. 2.) *How admirable is it, that he ſhould dye, to give mee life! He is to be admir'd in his Saints. He came to give Faith to a faithleſſe ſoule; and to ſoften hard and unbelieving hearts. He brought ſuch as were aliens and*

enemies, to be neer in himselfe: and is not this to be admir'd? (ᵗ Col. 1. 21.)

He first finds the soul, and then the Spouse saith, She found him whom her soul loveth. He destroyes self-righteous selfe, and all selfe, that he alone might have the glory. Hee leaves nothing for the Creature to boast in. Its his wisdome, that he alone might have the glory. Turne thou me, and I shall be turned; Heale me, and I shall be healed; Convert me, and I shall be converted; So my soule hath found by experience.

One told her, Its said; [a] *Turne ye, why will ye dye, O house of Israel?* ([a] Ezek. 18. 31, 32.)

Shee answered; Its Christ that comes with a power in the Word, and turnes them. And the Church knows her owne unsufficiency to returne, and therefore she saith; Turn me, and I shall be turned [b]. *Behold, hee comes leaping over the mountains, and skipping over the hills. He maketh rough places plaine; and raiseth up valleyes* [c]. *Its easie for him to pardon mountainous sins, multitudes of sins, as one sin. He came to me, & pardon'd me, though my sins were as the starres in Heaven for multitude. He hath delivered me from the hard bondage, wherein I was made to serve. He appear'd to me in the darke and thicke Cloud, a thicke Cloud indeed; One beame of the Sun of righteousnesse, dispel'd it in a moment. What a sinfull creature as I? I never read of any that was in so desperate a condition as I: And hee hath delivered me from all my feares: not from one or two, but from all my feares. Therefore I desire high and low, rich and poore, to magnifie the Lord, and to praise*

praiſe his Name in my behalfe: that hee hath looked on the low & baſeſt ate of his handmaid. His works praiſe him; his Saints bleſſe him, (Pſ. 145. 10.) Eſpecially the worke of the New Creation in the ſoule. I could believe nothing before, but that there was no Hell but in this life; I had no reſt; no reſt in hearing, nor reading, —and then he made me reſt on himſelfe [d]. ([b] Jer. 31. 18. [c] Luk. 3. 3. [d] Mat. 11. 28.)

And though I was weary and faint, Hee was neither weary nor faint: His wrath is but for a moment: but of his goodneſſe and mercy, there is no end. He layes the foundation, and he builds up. It is I the Lord doe all. He bare me, and carried me, and did at laſt deliver me. This Rocke followed me, though I was not aware of him. The Sun of righteouſneſſe aroſe, with healing under his wings, and the day ſtarre aroſe in my heart [c]. It was a darke heart till he aroſe, and then hee made it light. Chriſt ſuffered for me: He needed not to ſuffer, and be tempted, but to ſuccour ſuch as mee that was tempted [f]. I never had reſt, till I ſaw my ſelfe crucified with Chriſt [g], and that my ſins pierced him: and there came out of his ſide, a fountaine of blood, for the guilt of ſin: and not only ſo, but a fountaine of water, to waſh away the filth of ſin: to waſh away all my filth. There's enough in him, not only to juſtifie, but alſo to ſanctifie [h]. ([e] 2 Pet. 1. 19. [f] Heb. 2. 18. [g] Gal. 2. 20.) [h] Joh. 5. 6.

The life that I now live, is by the faith of the Son of God, who hath loved me, and given himſelfe for me: though before, I was an unbeliever, and unholy, and

unthankful, and a murmurer, and every way sinful: yet now hath he lov'd me, and washed me. And is not hee to be prized and admired of all his Saints? And his Name to be had in everlasting remembrance? He proclaim'd his Name to be Mercifull, and Gracious, abundant in Goodnesse, & in Truth; and that to sinners, to the chiefe of sinners. (Exod. 34.6.)

May 4. 1647. The same day at evening, when some came to see her, Mr *Jesse*, & Mrs *Palmer*, wife of the late Minister there in *Lawrence Pountney*, and others, (who with Mr *Palmer*, had known her soul in affliction;) One telling her, Mrs *Palmer* was glad to heare of Gods goodnesse to her.

Mrs *Sarah* said: *I desire that* Mr Palmer, *and you, and all Gods people, may praise & magnifie the Lord for his goodnesse, in looking down on the* * *base estate of his handmaid,* (*Lu. 1. 48. *meaniesse* so *Mat.* 23. 12.)

Mrs *Palmer* said: After what manner did your comforts come in to you?

Mrs *Sarah. My earthly tongue cannot expresse, what I felt, it's beyond expression. I was in such extremity, that either deliverance must come, or I must perish, I was able to hold no longer. Then I fell into a Trance.* [This was *April* 6. at night.] *I lay in visions. And in that time, the Spirit of God was powrid in upon me. And when Jesus Christ was presented to me, as crucified for my sins; I saw it; and my selfe crucified with him: and when I saw a glimpse of his love, then I mourned bitterly for my sins; and never truly sorrowed for sinne, till then. I never mourn'd for sin, as sin, before. But then*

I mourn'd bitterly [k]. *And now praiſe the Lord with me, and let us magnifie his Name together* ([k] Zac. 12. 10.)

M^ris *Palmer.* Are you not deſirous to enjoy your inheritance?

M^ris *Sarah. Yes. But Chriſt hath taught me by what I enjoy, to ſubmit to his will. My terrors ſo long, were nothing to one moment of mercies. All the miſeries I endured, though they were very great, were nothing to one glimpſe of his mercy.*

M^ris *Palmer.* How are your thoughts acted? what are they acted upon?

M^ris *Sarah. A living active Chriſt, in a dead paſſive creature, makes it to act to God* [l]. ([l] Gal. 2. 20.)

For a farewell, ſhee ſaid; *Rejoyce in the Lord with me.*

Mention was made before, that from the 27th of *March*, to the 21. of *April*, in thoſe 24. dayes, ſhee had not eaten at all: and her drink had been onely two, or three, or four little cups of fair water, once in two, or three, or in foure dayes together. Some having ſpoken of this, others have counted it a forgery, or pretence: By ſuch injections, the *Enemie* would obſcure and darken the Workes of the *Great God* of Heaven. But many Godly Miniſters and Gracious Saints, that know M^ris *Wight* and the *Maid*, and this Daughter of *Abraham*; have ground to judge, they truely feare the Lord: and that they dare not lye, but abhorre lying. Now the *Relator* by conference with them, hath it from their own mouths, that

from the time of her ceaſing to be in *Trances*, and to be *deafe* and *blind*, (which was *April* 19.) to the day of the writing of this part of the *Relation*, being *May* 5. ſhee hath not taken ſo much ſuſte-
"nance, as ſhe did take in that time from *March*
"27. to *April* 19. [And from *May* 5. till *June* 11.
"[being the longeſt day in the yeare] leſſe then
"that from *April* 19. The *power of God* appearing
"therein wonderfully to the beholders, in up-
"holding her full 75. dayes without one crum of
"bread or meate, and with ſo little drink;] Shee not being able to eate, or to drinke more than ſhee did, but againſt her ſtomack. When ſhee by urging, yeelded to take ſomewhat, ſhee could not keepe it, but preſently caſt it up She never lov'd to drinke, *ſtrong waters*, nor *ſtrong drinke*, from her infancy.

And when the *Relator* was told, they could not get her to take of a *Cordiall* that was ſent to her from a *Lady* that had been with her, (as they judged, by the direction of Dr *Debote*, or of Dr *Worſly*, whom the Lady had lately ſent to her:) *he* perſwaded her to take of it, and put it to her mouth: But ſhee ſaid, *Shee could not: and ſaid, that the ſmell of it made her ſick.* Which cauſed him to forbeare further urging of her.

When lately one deſired her, if ſhe could to take ſuſtenance. She anſwered:

I would, if I could; but I cannot; it makes me ſick to thinke of it. Jeſus Chriſt feeds me.

May

May 2. One asked her, if ſhe would drink.

M^ris *Sarah* anſwered: *I cannot: I have Jeſus Chriſt, have enough, he feeds me with delights — He not only with drops; but he flows in of himſelfe.*

Shee was further urged to take ſomewhat: M^ris *Sarah* anſwered: *Shee deſired not to be urged: God hath given me food for my ſoule, when my ſoule was well nigh ſtarving for want of food: But God hath given Chriſt to feede upon; and his fleſh is meate indeed; and his blood drinke indeed* [n]. *God hath wrought a miracle in delivering my ſoule. And if that be hath appointed life, he will give me ſtrength to take in the one, as well as the other. Now I am worſe when I take it.* (Joh. 6. 55.)

May 3. When ſhe was wiſhed to drink: M^ris *Sarah* anſwered; *I have wine well refined, no dregs are in it. Its pure; that's the purity of Chriſt. He gives me not cups full; but he hath me into his wine-cellar* [o], *and ſtayes me with flaggons.* ([o] Cant. 2. 4, 5. Old Tranſl.)

May 4. M^ris *Palmer* deſired her, that ſhe would take ſomething to uphold her, that ſhe might be an inſtrument of Gods glory, that had done ſo much for her.

She anſw. *What ever is for his glory, he will enable me to doe it: If it be his will, that I ſhould continue, he will give me power to take in the Creature.*

May 5. M^ris *Palmer* came againe to her, being very deſirous to further her to eat or drinke ſomewhat, to nouriſh her.

She gave ſome ſuch anſwer as is beforeſaid.

M^ris

Mris *Palmer* said, What promise have you, that any should live without food?

Mris *Sarah* presently answered, *Man lives not by bread only, but by every word that proceedeth out of the mouth of God*[p] (p Mat.4.4.)

Mris *Palmer*. What's meant by *Word* there?

Mris *Sarah*. *I think tis meant of Christ, his love, and mercy and goodnesse to poore sinners: and that's enough for any soule to live upon.*

Mris *Palmer* answ. Its enough for the soule: but how shall the body doe?

Mris *Sarah*. *If it be the will of God, that more of his power* q *shall be seen in sustaining me, with so little: his will is good* (q 2 Cor. 12.9.) [Shee having said before, that they saw, that when she took some-what it made her sicke.

Mris *Palmer* asked her, Do your comforts remain still as clear and fresh, as at first?

Mris *Sarah* answ. *Yes; I have a standing River, continually to drink of.*

Mris *Palmer* ask'd, Doe you sleep quietly without Dreams?

Mris *Sarah* answ. *I have dreames: and sometimes I dream of the free love of God towards me. But once or twice I dreamed of the former terrors I was in; and I trembled exceedingly, and the bed shook under me exceedingly. But I awaked, and presently all was gone. For he is unchangeable: yesterday, and to day, and the same for ever*[r]. ([r] Heb.13.8.) This was *May* 5. 1647.

At the former conference with Mris *Palmer*, the *Relator*,

Relator was present, and then writ. Both the former and the latter, Mrs *Palmer* her selfe writ, from whom the *Relator* had it: and compared both together.

To another shee declared what torments shee had undergone for a *moneth* together, before shee was forced to keep her bed: (which hath been ever since *April 6*) How she walked in terrour day and night; what a Hell shee had in her Conscience, and was tempted to believe there was neither God nor Devill; neither Heaven nor Hell, but what shee felt in her Conscience: And therefore if she were but out of this life, there was an end of all her torments. And hence she sought to beate out her braines, against the wall, many times: and thereby was bloudy and sweld. And sought to cast her selfe down from steep places: and got knives and other things to kill her selfe withall; but was miraculously preserved: because the Lord had a favour to her, in her base estate. But then shee thought, If Christ should come into her, it was as if he should goe into a dunghill, into a carrian.

That shee was tempted to blaspheme God, and had much adoe to keepe it in: especially the last day of her soules affliction. Wherein she was very *forcibly urged to blaspheme God and dye, and so be out of her Torment*; which yet she refused to speake it out: till at last, shee could no longer with-hold, but was even ready to utter forth that blasphemy: and even then was *her Tongue smit*, that shee could

could not speak. She told moreover that she usually every morning formerly was wont to read above twenty Chapters, and so would have still'd her Temptations; but was not a jot the better. That she could remember nothing of what she had read but the *judgments*, and they were laid open to her. But all the *promises* were seal'd from me, *said she*. *One day I was tempted to throw my Bible into the fire, and I threw it from me, but it fell not into the fire. But for this I was sore tormented, that I would have thrown it into the fire.*

Another time in my trouble, I said, what I was urged to say; it was this; *If the Lord will not save me, let him doe what he will with me: Let him damne me. But afterwards, I was greatly terrified for it, that I should bid him damn me.*

And now she saw the evill of yeelding to such Temptations: she thought to have had ease by yeelding: but she was the more terrified for her yeelding. And yet the Lord magnified his mercy to her; when she thought, that by such yeeldings, God would surely damn her. [O the depths of Satans wiles: and O the greater depths of the Goodnesse of God! even to such seduced soules!]

She further said; *That the same day wherein she was forced to lye downe* (viz. *April* 6.) *she was taken in all her body: All was shaken, and she trembled exceedingly. That her hands were clinch'd up together, and so were her feet, as if it were by the Cramp; and her mouth was drawn up, as a purse; and her eyes were with*

with the eye-lids folded up and closed; and her hearing was taken from her; and she had no motion nor desire of any good. Mine own eyes (said she) *pitied not my self; and just then was the time of love* [a]. *And then the good samaritane, then Jesus Christ came, and powr'd in wine and oyle, when I had most need. I may well say, He is a refuge* [b], *a very present helpe in time of Trouble.* ([a] Ezek. 16.8. [b] Psal. 46.1.)

May 7. Was *another Conference* between her and the *Maid* before mentioned *April* 24. which was at that present taken by the *Relator.*

M^ris *Sarah W. How doe you? have you not found him yet, whom your soule loveth?*

Maid told how long she had been thus, and yet was no better, and how sad her case was.

M^ris *Sarah I have been in as sad a condition ever since I was about nine years old. And that daughter of Abraham whom Satan had bound loe these eighteene yeers* [c], *yet Christ healed.* ([c] Luk. 13.11.)

Maid. But he will destroy me.

M^ris *Sarah. How dare you say so, when Christ saith, He came not to destroy* [d] *sinners, but their sin: but to save them, such as you and I.* ([d] Luk. 9.56.)

Maid. He'l save them he hath chosen, but I am none of them.

Mrs *Sarah. Dare you enter into Gods secrets? Who made you of his secret Counsell* [e]? *Secrets belong to God.* ([e] Rom. 11.34. Deut. 29.29.)

Maid. Aye, but I would not hearken.

M^ris *Sarah. Its neither in him that willeth, nor in him*

him that runneth, but in God that sheweth mercy (f Rom. 9. 16.)

Maid. But I resisted when he would.

Mris *S.* Your time was not come: for if his time had been to have come, its not all your power, that could hinder his power.

Maid. I put out the light, and I walked contrary to his way.

Mris *S.* You were not in the light, nor true way, till you have Christ. He is the light c, & the way. (c Jo. 1. 9.

Maid. I can doe nothing as I should.

Mris *S.* If you had done all, yet you might be but as the young man in the Gospel, that said; All this have I done: yet he wanted one thing: So you want one thing, the sealing of his love to your soule. You must lye low before God. Its Christ that both throwes downe, & Christ that raiseth up d. He did both to me. (d 1 Sam. 2. 6.)

Maid. My heart is desperate.

Mris *S.* The heart of man is deceitfull above all things, and is desperately wicked e. Its the depth f of misery, cryes to the depth of mercy. (e Jer. 17. 9. f Ps. 130. 1.)

Maid. I am blind, and see not the depth.

Mro *S.* Your eyes are blind yet; and Christ came to open the eyes of the blind, not of them that see, but that are blind g. Its Christ must wash you with cleane water; He must give it, and he will work h, and who shall let him. (g Luk. 4. 18. h Isa. 43. 13.)

Maid. But I resisted: and such must be willing.

Mris *S.* But that's in the day of his power, then they shall be willing i. My body is weak to speak to you, but my

y Spirit is willing [k]*, becauſe he hath made it willing, the day of his power.* ([i] Pſ. 110. 3. [k] Mat. 26. 41.)

Maid. I have gone many a weary ſtep to get omfort, but can get none.

M^ris *Sarah. Chriſt was weary for you, to ſympathize ith you. The ſtrong man poſſeſs'd me, till Chriſt came ho is ſtronger, and diſpoſſeſſed him* [l]*. And ſo will he do o you.* ([l] Luk. 11. 21.)

Maid. I am in depths of miſery.

M^ris *Sarah. Its not depths of mercy that cals for epths of miſery; but its depths of miſery cals for depths f mercy* [m]*. Now God would root you, and eſtabliſh you, nd now Satan is moſt buſie with you.* ([m] Pſ. 130. 1.)

Maid. I am puld up by the roots.

M^ris *Sarah. Chriſt will root you out of your ſin, and oot you out of your ſelfe: and plant you in himſelfe. He ill doe it.*

Maid. I ſaw God full of glory in the Firmament.

M^ris *S. He will make you and me to ſee him as hee is, nd we ſhall be like him in glory* [n]*.* ([n] 1 Joh. 3. 2.)

Maid. But I cannot believe.

M^ris *S. I lay in unbelief, and could believe nothing, ut that there was no God, and no Devill, and no Hell: ill he made me believe in himſelf: and the ſame power hat did it for me, the ſame will doe it for you: for hee yeſterday, and to day, and the ſame for ever* [o]*: for he unchangeable.* ([o] Heb. 13. 8.)

Maid. I had a glimpſe of God, but I have backſlidden from him.

M^ris

M^tis *S. Say thus to God; Turne me, and I shall be turned: the Lord saith; I'le heale your backslidings, & love you freely* [p]. *I'le love you though you have backeslidden, and heal your backeslidings.* ([p] Hos. 14. 4.)

Maid. He speaks it not to me.

M^tis *S. Why not to you, when tis free; to backesliders? And he is found of them that sought him not* [q]. *What can you say to this?* ([q] Isa. 65. 1.)

Maid. That's to one in the first work.

M^tis *S. Its in the first work, and the second work too. He takes pleasure to work both the will and the deed* [r]. ([r] Phil. 2. 13.)

Maid. The Lord forewarned me, and I hearkned not to him, and now he is gone.

M^tis *S. This is nothing but sin and Sathan, to binder you from closing with the Scriptures that are set before you. Say to God* [s]; *Heale me, I have sinned. Heale my backeslidings.* ([s] Job 34. 31. Hos. 14 2. 4. Ps. 41. 4.)

Maid. I am no better for saying it, when I have no heart or Spirit to pray.

☞ M^tis *S. Say it, though you be no better; because God bids you say it: Say it, and say it againe, till he heal you. It may be, he will come in, when you say it, if you can but say it with your lips: the everlasting armes of God can reach you, when you cannot reach him; his are everlasting armes. He reach'd* Ephraim, *are you more wild than he? that was a bullocke unaccustomed to the yoke?* Ephraim, *an untam'd heifer* [t], *that snuff'd up the winds? yet God tames him, and he saith, Turne thou me, and I shall be turned: Say you so to God.* ([t] Jer. 31. 18, 19.)

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May 9. Being cal'd the Lords day, after both Sermons, theſe came to ſee her; Mr and Mrs *Liggon*, the *Relator*, Mrs *Dawſon*, a Miniſters widow, Mrs *Berry* of *Norfolk*, and many others; amongſt which was a *Gentlewoman* in ſad *deſpair*, that hearing of her, came to have ſpeech with her, and had. The *Relator* writ then what was ſaid after he came thither.

The Conference followeth.

Gentlewom. The Devill rules in me.

Mrs *S. Chriſt will fetch you from him, he will diſpoſſeſſe him, and poſſeſſe himſelf.*

Gentl. I am under ſin.

Mrs *S. Shall ſin ſeparate from the love of Chriſt? God hides himſelf from the houſe of* Jacob: *though dear to him.*

She ſpeaking low, one asked the *Gentlewoman* if ſhe did hear.

Mrs *S. O that you might hear Chriſt ſpeake to you*[a]. ([a] Joh. 5. 25. Eph. 4. 20, 21.)

Gentl. I cannot believe I am juſtified: for ſuch are ſanctified, and ſo am not I.

Mrs *Sarah. You ſpeak of ſanctifying. Its againſt the ſcope of the Scripture, to put ſanctifying before juſtifying,*

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Mris *Sarah. You ſpeak of ſanctifying. Its againſt the ſcope of the Scripture, to put ſanctifying before juſtifying,*

ing. You ſhould believe that God juſtifieth the ungodly [b], that's for you to believe now; (and thence would ariſe your ſanctification;) And that you cannot come to him except he draw you [c]. That all power is in his hand. He is greater than all: and none can pull you out of his hands. Devils, nor Angels, nor ſin, can keepe from him, when he will draw you ([b] Ro. 4 5. [c] Jo. 6. 44. & 10. 29.)

Gentlew. None knows my condition, how deſperate it is.

Mrs *Sarah.* The heart is deceitfull above all things, and deſperately wicked, who can know it [d]. Hee that hath balm of Gilead [e], he, and he alone can heale it. None can wound the ſoul but himſelf: and none can heal it, but himſelf; I found that everlaſting armes were under me, and kept me, though I knew it not. He taught Ephraim to goe, though he wiſt it not [f], ([d] Jer. 17. 9. [e] Jer. 8. 22. [f] Hoſ. 11. 3.)

Gentlew. I am rebellious againſt him.

Mrs *S.* He aſcended and gave gifts to men, even to the rebellious [g]. ([g] Pſ. 68. 18.) The great gift hee gives them, is himſelfe, and from that great gift, are all other gifts, as all the ſtreams are from the fountain.

If thou knewest that gift of God, thou wouldſt aske it, and he would give it [h]. ([h] John. 4. 10.) She had a vail before her heart, but he tooke it away, and he gave her to aske; ſhe could not aske, till then.

I found that no other ſin ſeparates from Chriſt, but unbeliefe; and did he come to finde faith in earth, in earthen hearts [i]? ([i] Luk. 18. 8.) there's nothing but death, and unbeliefe, and envy, and rebellion, and all manner

manner of evill, till Chriſt came; and he gave faith to me; he found it not.

Qu. In what manner was his giving faith to you?

Mrs. *Sarah. At firſt I ſaw cleerely, Chriſt crucified for my ſins. It was neither* Judas, *nor* Pilate, *nor* Herod, *nor any other, ſo much as my ſins. That he was the ſkape-goate, that bare them all away into the Wilderneſſe of forgetfulnes, never to be remembred any more*[k]. (k Levit. 16. 21.) *I cannot tell my miſery how great it was: and I cannot tell the mercy, that a full Chriſt came to ſuch an empty creature; to ſuch a one as I, that was as* Ephraim, *an untam'd heiefer, unaccuſtomed to the yoke. Then his Name was proclaim'd to me, that he was a Saviour, to ſave ſinners: mercifull, gracious, long-ſuffering, abounding in goodneſſe, and abounding in truth, to fulfill all that mercy and goodneſſ: and he is the way to the Father. Ah! that he ſhould love ſuch a one and marry ſuch a one! that was a murmurer, diſobedient, unholy— Such a one God was pleaſed to make an object of mercy. There's an end of my miſery, though I thought, there was no end of it: but there is no end of his mercy; my miſery, was the miſery of a creature; but his mercy, is the mercy of a God, and there is no end of it. I was brought as low as the loweſt hell. The gates were open to receive me: that then mercy ſhould come to ſhut them! that Chriſt came to fetch mee out? He is good, and doth good: not to them that are good, but he makes good: nor to fill them that are full; but to fill them that are empty. I'l leave in them an afflicted and poor people, and they ſhall truſt in the Name of the*

Lord: they that are afflicted and poore, its they *ſhall truſt in his name* [l]. ([l] Zeph. 3. 12.) *And what's his Name? but forgiving iniquity, tranſgreſſion, and ſin. I made thee reſt from thy hard bondage, wherein thou waſt made to ſerve: hard bondage, and made to ſerve this hard bondage* [m]. ([m] Iſa. 14. 3.) *Yet God delivered, when none elſe could. In the firſt verſ. the* LORD *will have mercy on* Jacob, *and will yet chooſe* Iſrael. *I had no will, nor no deſire to him, nothing but perverſeneſſe and wretchednesſe, as in* Iſrael. *I might ſpeak & ſpeake a long time, dayes, and weekes, and monthes, and not able to tell all my miſery. The Lord loved me, and chaſtned me: as he ſaith to* Laodicea, *As many as I love, I rebuke and chaſten* [n]. ([n] Rev. 3. 19.)

Gentl. All afflictions are for good to them that love God: but they bring me no good at all.

M^ris *Sarah. I warrant you* David *could not ſay, His afflictions were good for him, when he ſaid,* They are gone over my head, my heart failes me [o]. ([o] Pſal. 40. 12.) *But it was afterwards that he ſaid,* It is good for mee to be afflicted. *The Prodigall, whilſt he was in his ſinne and miſery, could not ſay,* it was beſt for him. *But how did his Father and friends rejoyce afterwards* [p]? ([p] Luk. 15. 32.) *I deſire all the Saints might rejoyce as much for me, as they did for him. Chriſt came to ſeeke and to ſave that that was loſt. I found it ſo. I read,* God is good to them that are of a pure heart, *and I was troubled at it; for mine was not pure* [q]. ([q] Pſal. 73. 1.) *That heart is* pure *that* he makes pure; *he* finds *it not pure, but he* makes it

[c] *pure.*

'pure. When I read, I read the promises, over & over, 'but I could remember nothing of them: but if I read 'but a title of the judgements, that remained with me, I could remember the verse where they are. At last, the promises terrified me most of all; because they were for others, but not for me. None could burst these brazen gates, but Christ alone. I was worse then a beast. Beasts praise God in their kind But I dishonoured him. But all this hindered not his love to me.

Would you love God first? or would you have him love you first?

Gentlw. I doe not love him.

M^ris *S. We are by nature farre from loving him: we are* enemies *to him: God reconciles enemies* 9. (9 Rom. 5. 8-10.) *'Tis we were enemies to* God, *not* God *an enemy to us. An enemie would not reconcile enemies. But God reconciled us, when we were enemies to him. We were then without God, far off, 'in the lusts of our flesh, fulfilling them; dead in sins and trespasses,* Eph. 2. *read it. When God comes with power, he quickens them that were dead in sins.*

Are you weary in your condition?

Gentl. I give over all meanes, I think it booteleſſe to uſe any for me.

M^ris *S. I found no helpe by any meanes, yet I went on. I was contented with nothing; to heare, or not to hear; read, or not read; pray, or not pray; no peace in any thing. I have great experience of that place,* If hee give peace, who then can trouble? but if hee hide away his face, who is able to beat it? (1 Job 34. 29.)

You doe not seeke him: and he saith; I am found of them that sought me not, that asked not for me. I said, Behold me, behold me, to a nation that was not called by my Name [s]. ([s] *Is.* 65. 1.) *That's a place for a poor soul to ponder much upon. Wait a little while, and he will come* [t]. ([t] Hab. 2. 3.)

Gentlw. If you knew what sinnes I am in, you would not say so to me.

Mrs *Sarah. The bloud of Christ cleanseth from all sin; not from one sin, or two sins, but from all sins.*

Gentl. When I went on in sin, the Devil told me, I was elected.

Mrs *Sar. The Devil saith no such thing, but, Thou art damn'd for ever.*

Gentl. I have been strangely deluded by him.

Mrs *Sarah. The sad temptations and corruptions that deluded me! never any were in the like. I never read nor heard of any such as mine. But the Lord came in an acceptable time to succour mee* [u]. ([u] Isa. 49. 8.) *When I saw I had no good by good peoples speaking to me, nor their prayers for me; nor by all my reading, nor hearing; no good to me: I felt such horror, I thought hell to come, could not be worse than what I felt. I rode to* Shrewsbury. *I would not hold the bridle; I would gladly the horse might stumble, or throw me in a ditch, and kill me: I let him goe where he would.* [Thus shee was thrown into a *ditch*; and when she came to the *Inne*, she being all wet, would not shift her, nor dry her; but sate in the wet cloaths; because shee was weary of life, and would have been out of it.] *I would*

would not eate. I ſaw nothing but condemnation. I thought as I went, the earth was opening every foote: and that the ſtones in the ſtreets would open, and ſwallow me up. I ſaw no other but condemnation. The more was my miſery the more is his mercy manifeſted. One moment of his mercy, ſwallowed up the depth of my miſery.

Before, I could not eat, nor drinke, but I was troubled for it: I thought it was to me, as to ſome at Sacrament, that I did eat and drinke my damnation.

Gentlw. I am not troubled at my condition, though I know, if I dye, I goe to Hell.

M^ris *Sarah. Are you not weary of your condition? Is it no burthen to you?*

Gentlw. Yes, yes.

M^ris *Sarah. He is never weary, nor faint, in ſuccouring ſinners. Chriſt was weary, and was in all things tempted, as we are: yet he knew no ſin: that he might ſympathize with us, & ſuccour us that are full* [c] *of ſin* (Heb 2. 18.) *He hides himſelfe from you. I'le* [c] *looke to him that hides himſelfe from the houſe of Ja-* [c] *cob. They are* Jacob, *his people, yet he hides him-* [c] *ſelf from them* [x]. *He hides himſelfe, that we might the* [c] *more deſire him; as a mother from her childe.* ([x] Iſa. 8. 17)

Gent. I am fit for nothing, I can do no worke.

M^ris *Sarah. I oft could doe none: and it terrified me, that I did none, when I could doe none: yet it terrified me day and night.*

Gentlew. I am not troubled, though I have no faith.

Mris *S. You can have no true rest, till you believe. If God set on the least sin to a young child, it will terrifie it as much, as the greatest sins of one that is a hundred years old,* (as I have found.) *When hee creates peace, there will be peace* [y]. ([y] Isa. 57. 19.)

Gentlw. That's to his people he creates it.

Mris *Sarah. He calls them his people, that were not his people; and her beloved, which was not beloved* [z], ([z] Rom. 9. 25.)

Gentlw. There's no peace to the wicked.

Mris *S. All are wicked, till he makes them good. Ther's no peace to sin, nor Satan, but ther's peace for the sinner; Christ is peace for the lost sinner.* (Eph. 2. 14.)

Part of *another Conference*, May 11. 1647. *taken at the Relators coming in, it being begun before he came.*

G. There's no hope for me.

S. Ther's hope in God, though none in you.

G. Its said; *No temptation hath taken you, but that that's common to men* [a]. But that is, except they given up, as I am; for their condition was not as mine is. ([a] 1 Cor. 10. 13.)

S. He makes no such exception; some have beene before in your condition; and he saith, He makes a way to escape, *not that way you thinke best, but the way he thinkes best:* that you may be able to bear it. *Christ have burdens, that you might be eas'd, when 'tis too heavy for you* [b]. ([b] Mat. 11. 28.)

G. I cannot be affected with my case.

S. Its God must give it. Wee wrestle not with flesh

eſh & blood, but with Principalities and powers: *we wreſtle not with them in our owne ſtrength, but in the ſtrength of Chriſt, in the power of his might* [c]. [c Eph. 6.10.12.] [The party being ſilent and ſlow to ſpeak, or to aske: ſhe put out fit queſtions to her; and ſo gained in, upon her anſwers.] *Is your ſinne ſo great, God cannot forgive you?*

G. God can forgive me, but he will not.

S. *God will graſſe them in, becauſe God can graſſe them in, as he ſaith* [d]. ([d Rom. 11.23.) *No ſoule believes indeed that God is able to forgive it, but that believes he is as willing to forgive, as he is able.*

The Lord ſware, ſaying, As I live, I will not the death of a ſinner: but that he turn from his ſin [e]. ([e Ezek.33.11.) *and he turnes it, and it is turned. He ſwears, he is willing; and yet you ſay, he is not willing. He proclaimed his own Name, that hee is* Gracious, —forgiving iniquity, tranſgreſſion, and ſin: *and yet you ſay, he is not willing to forgive you. You believe not; The great ſin Chriſt dyed for, is unbeliefe.* "You "have no will to him: *It is hee that workes both to "will, and to doe: and that's his good pleaſure, it be-"cauſe he is very willing to it.* Of his own will he begat us [f]. ([f Jam.1.18.) *You ſee how* willing *he is to it. You ſee your ſin now, more than you did before: Did you ſee it ſo before?*

G. I was well enough in my thoughts before.

S. *It's God that gives you to ſee it.*

G. The Devill can ſhew ſin by the Law.

S. *The Devil can goe no further, than his chain.*

The

The God of peace shall tread Satan under our feet, and that shortly. ([g] Rom. 16. 20.) [c] *The Devil shall doe that, that turns to good to Gods people.*

[c] *G.* That's spoke to them, whose faith and obedience was gone abroad through the world.

[c] *S. Did Christ dye for the obedient, or for the disobedient? Christ dyed for the disobedient and rebellious, that they might partake of his obedience. He dyed for those* Romans, *not when they were righteous; but while they were yet sinners, and ungodly, & enemies, Christ laid down his life for them: and what obedience was in such? Can you say, God will not give you obedience? I warrant you their disobedience went abroad first* [h], *before their obedience.* ([h] Rom. 6. 17.)

G. I refused all meanes of my good.

S. What if you had us'd all meanes?

G Then I should have been more obedient.

S. Then you would have thought, you were some body: Meanes should be used; but now Christ will be the more exalted, when you were so negligent. (Isa. 43. *end.*)

G. When Mr *Prig* taught on those words, *Arise thou that sleepest, & stand up from the dead, & Christ shall give thee light* [k]. ([k] Ephes. 5. 14.) I was moved at it, I perceived by his teaching, that *sin* was the *sleep*, & *ignorance* was the cause, and *repentance* was the *awaking*. And I thought I did repent; and I began, and saw sin in others, and saw how vile sins were, and had a great desire to God and heaven: sometimes I was so; and by little and little grew cold; I sin'd against Conscience; and now I walke not in light, but in darknes [l]. ([l] *Isa.* 50. 10.) S.

S. *Christ is light to them that are in darkenesse* [m]. *Who is it that awakens such, but Christ? You have been back-sliders, and he saith* [n], I'le heale backe-slidings for my Names sake. ([m] *Lu* 1.79. [n] *Jer.*3.22.)

G. Now in all my reading, and all I doe, I sin.

S. *You cannot number your sins, & you cannot number his mercy. You will have the more cause to magnifie his grace, if now he come to you.*

G. Now tis tedious to me, to read, or heare, I am so captiv'd.

S. *They that are free, need not be redeem'd; he came to deliver captives* [o]. *Neither you, nor sin, nor Satan can awake; but Christ can awake, and will awake them that sleepe. No creature shall have a hand in his worke, to have the praise of it: but his owne hand shall lay hold on salvation.* (o Lu.4.18. p Isa.59.15.)

G. I grew proud of it, that I knew more than others, and would be finding fault with others; when all was nothing.

S. *I cannot believe that ever any were beyond my condition in self, and sin: yet hath he shewed mercy on me.*

G. I cannot be sorry for my sins.

S. *He'l shew you, that he dyed for your sins: and then you shal mourn over him, as one mourns for his only son* [q]. *He doth not only bid,* Be sorry and turne to me: *But he turnes the heart, and makes it sorry:* [r] *He was exalted to give repentance* [s], *and remission of sins.* (q Zac. 12. 10. [s] Acts 5. 31.)

"G. What hopes have I, that have not repentance.

"S. You

"S. *You have not repentance: He gives it to thos*
"*that have it not, not to those that have it.*

G. I am unthankfull, unductifull.

S. *Thinke not of what is in you, but of what is in Christ for you: there's unkindnesse in you, but kindnesse in him. Hee gives a thankefull heart. His promise is to give a new heart. He saith,* I'le give it [t]. *You are still remembring your sins, still be remembring mercy in forgiving sins. Remember his kindnesse to* Israel *in the Wilderness: still they went from him, and still he followed them* [t]. *He'l work, and who shall let* [u]*? Neither sinne nor Satan shall let, when he will work. Remember that still.* ([t] Ezek. 36.26.25. [t] 1 Cor. 10.4. [u] Isa. 43.13.)

Another Conference with an afflicted woman, *that heard of this mercy, and came to her,* May 12. *She still remaining in Bed, very weake and spent, as beforesaid.* (The *Relator* writ it, being then present.)

Woman. Being asked how it was with her: she said; *I cannot believe.*

S. *Its his worke to give to believe that dyed for sinners.*

Woman. Its not for me.

S. *Its for chiefe of sinners, for* Mary Magdalen, *that had seven Devils* [w]. ([w] Mar. 16.9.)

Wom. My heart will not be wrought upon.

S. *Is any thing too hard for God? Tis Christs worke, and tis his Office to worke on hard hearts, stony hearts.*

Wom. I am oft afraid, I shall never be sav'd.

S. *You are but afraid so. He saith,* I'le *sustain thee,*

I'le

le save thee, be not afraid x. *He puts under his everla-ting arms. I thought, and said, it was impossible, that ver I should be sav'd. Yet that which was impossible ith me, was not impossible with God: But I thought was impossible with God.* (x Isa. 41.10. Luk. 18.27.)

Woman. How long were you in that affliction?

Another answered, *about four yeares.*

Woman. But not continually?

S. *Yes continually. But this last half yeare, in ter-our day and night.*

Woman. I goe to the meanes, but tis to no pur-ose.

S. *So it was with me: I was worse by the means. What may your condition be?*

Woman. I have cursed thoughts of God conti-ually. About three quarters of a yeare agoe, when y husband was dead, I thought what was be-come of his soule? and what would become of me? hat had made him worse by my perverse words o him when he was faulty: and one morning, af-er I was awake, I thought the roome was full of moake; and suddenly a fire went in at my mouth, nd went downe hot into my belly, and there it went flutter, flutter. Then (said the *woman*) I suddenly lew out of my bed, into the midst of the room; & a voice aid within me to my heart, *Thou art damn'd, damn'd.* I lt the smell of brimstone

"[*Another that lately*
"*had been with her,*
"*said, this was just her*
"*condition; she felt such*
"*a fire coming in at her*
"*mouth, and so into her*
"*belly. But after shee*
judged

[c] *judged it was but a fancy:* [c] *but remaines in despaire* [c] *ever since.*

brimstone. Thus it began, and I thought the house was full of Devils. Then for six or seven weeks together, I never slept at all, I was so terrified, and have been out of hopes ever since.

S. *Jesus Christ came to dispossess the strong man armed, that kept the house, and to possesse it himselfe* [a]: *The Lyon of the Tribe of* Judah, *hath overcome that roaring Lyon, that seekes to devour you.* ([a] Lu. 11.22.)

Wom. I can see nothing but damnation.

S. *I could see nothing but Hell, and wrath, I was as desperate as ever was any: I said, I cared not whether I had mercy or no. I felt my selfe, soule and body in fire and brimstone already. If all the fire and brimstone in* London, *& all the pitch and tarre, should all be in one fire, and I walking in the midst of that fire; this was my condition. I beheld my self in hell locally; my terrour was so great. And I thought, there was no other Hell, but that which I felt; and therefore I sought to make* [c] *away my self, and many ways attempted it: But God* [c] *hath made me see my sin therein, and be ashamed; and* [c] *mine iniquity, and be confounded. Yet then I could wait no longer: and I said, if God will not save me, let him condemne mee: and it terrified me after that I had said so. But were Gods thoughts as my thoughts? were his thoughts ill towards me, because I thought so? Nay Gods thoughts were not my thoughts* [b]. ([b] Isa. 55. 8.) *God could with-hold possession, and temptation, if he would; but he sees, its for his glory, and for the good of his,*

is, that you might love him the more; and that his glory might the more be seen in his delivering of you.

It is Christs work to dispossesse, where the strong man armed keeps the house. He doth not dispossesse the soule that was not possessed, but the soule that was possessed: possest with sin, and Satan, and corruption; that such would be brought from the captivity of Satan, to the glorious liberty of the sons of God. And then shall you see that this was good for you, & all things are for good to them that love God. I say not that you can love God: but he will give you a heart to love him [c]. ([c] De. 30. 6.)

Wom. I have no experience, that ever he shewed that mercy on me.

S. *He'l shew mercy, that he may be feared* [d]. ([d] Ps. 130. 4.) *He'l shew mercy to sinners; are not you a sinner, and ungodly?*

Wom. But not to me, I cannot believe it.

S. *You cannot believe it: I could not believe, that he dyed for me.* Paul *saith, I was a blasphemer, a persecutor, injurious, yet I obtained mercy, to be a pattern to others.* (1 Tim. 1.) *Had you seen my condition that I was in, as I saw it, you would believe, he may as soon shew mercy on you, as shew mercy to me: and sooner too, by far.*

Wom. I was, and am still of a perverse spirit.

S. *He sees you are so, & he heales such. None can heale but Christ, hee is the Physician that heales the chiefest sinners freely. Put all sins into one, unbelief is the greatest, and Christ died for that sin: and tis Christs gifts to give faith to one that hath no faith, to a heart full of nothing, but of sin, and corruption, and unbeliefe, till Christ give it to believe* [e]. ([e] Heb. 12. 2.) *Wo-*

Woman. I would believe, but I cannot.

S. *Say as the man said, I believe, Lord help my unbelief*[f]: *there was faith and unbelief so mingled. Christ comes to give repentance, and remission of sins* 8, *& faith to believe it.* (f Mar.9.24. 8 Act.5.31.)

Now have Satan in you, Christ came to destroy the works of Satan: and it is a work he only for him to do it.

Woman. I am in continuall horror.

S. *If he speak peace, who then can trouble? He will speak peace to his people, & then* * *they shall not return to folly: and what's that folly, but to distrust Gods mercy, & have hard thoughts of God; as if his anger and wrath should be for ever.?* (Ps.77.8.10.)

* So he spake it, and so the Hebrew is future, *Ps.*81.8.

Woman. Nothing will work on my heart.

S. *No, not till Christ work: and if he worke, who shall let him? His Counsell shall stand* [h]. (h Ps.33.11.)

The woman being wished to forbeare, because the other was so weak and spent; She would have the woman *remember* this: *That Christ was carried into a wilderneſſe, to be tempted* [i]. (i Mat. 4.1.) *So he brings a soule into a wilderneſſe of Temptation, and there he will succour them that are tempted. He saith, I'le allure her, and bring her into the wilderneſſe, and then speak peace to her.* (k Hos.2.14.) *That's Gods time to do it; & then he saith to them, I will betroth thee to me for ever, I'le betroth thee to me. Its the wildered soul, the desolate soul, that he will betroth to him* (l v.19.) *Though you are now in the wilderneſſe, we're so sore stung of fiery Scorpions; yet there's a brazen Serpent for you, even*

even you, to look upon, and be heal'd [m]: *or for ſuch a one in your condition, never ſo ſore ſtung* [n]. *Its holden up, not for them that are not ſtung, but for them that are ſore ſtung.* ([m] Num.21.9. [n] Joh.3.14.)

May 16. She ſtill being very weak in bed, was another *Conference*, ; *ſhe* ſeeking to comfort one in deep deſpair, that came to her. The woman being asked, *how it was with her?*

Woman. I have ſlipt my time, (ſhe had formerly told her more of her ſad condition by ſin.)

Sar. *Was it Gods time to have done it? then who could hinder him? Thou haſt not cal'd on me, O* Jacob: *thou haſt been weary of me, O* Iſrael: *thou haſt wearied me with thine iniquities. But was their time paſt? Nay, the very next verſe is*; I, *even* I *am he, that blots out thy tranſgreſſions for mine owne ſake, not for thy ſake, be thou aſhamed; but for mine own ſake.* [Iſa.43. 24,25.] *And in* [p] Jer.5.11,12. *The houſe of* Iſrael *&* *of* Judah *have belied the Lord, and ſaid, it is not he*; *neither ſhall evill come upon us. Yet* Judah *ſhall be ſaved, and Chriſt ſhall be the Lord their righteouſneſſe,* (Jer. 23. 6.)

For four yeers together have I been in as ſad a condition as you can be in: and at laſt, it grew ſadder and ſadder ſtill; *till I came even at the brinke of hell: and hell gates were wide open; ſin and deſtruction ſet them open*; *then came Chriſt with his armes wide open for me, and pul'd me thence.*

Object. There's no mercy to one in my condition.

S. *I did not then apprehend there was any mercy for me. I never met with any, so carried on as I was. I reason'd with God, Why hee would make me, to damn me? and why he made the Devill? Of late I thought, if I made away my selfe, there was an end of my misery; and that there was no God, no Heaven: and no Hell, but what I had already. This last, was ever since a moneth or sixe weeks before* Christmas, *or they call it. I could not believe the Scripture, nor any thing; (I have judged my selfe for these evils.) I see, nothing is too hard for God, that yet saves me* ([r] Jer. 32. 17.) *There is no sin greater than unbeliefe; Yet Christ dyed for this also. Did not Christ say to his owne Disciples,* O fooles and slow of heart to believe [a]? *They were slow to believe, and yet Christ dyed for them, and was not slow to give them faith to believe. What ever we suffer in temptation, Christ suffered, being tempted, that he might partake in our sufferings. Ought not Christ to suffer, and to enter into glory [a]? It was Christs way to glory. And [c] are not you slow of heart to believe, that you must suffer [c] many things, and then enter into glory? When they knew Christ, then he vanished out of their sight, that they might more desire after him; and they went speedily to* Jerusalem, *and told of him* [b]. *And when Christ came againe to them, they were affraid* [c]; *and thought it was not he, but a delusion,* (Luk. 24. [a] 25. [b] 31. [c] 37.) [r] *So when Christ comes to your soule, then you will fear its not Christ, it is but a delusion. It was the Disciples condition before you, those that did lye in the bosome of Christ continually.*

Woman

Woman. These are great works for some.

S. *Who doth Christ work upon, but on stony hearts? His word is a fire and a hammer* [a], *to break and to melt it: and he will give them one heart* [b], *to feare him, and they shall not depart from him for ever.* ([a] Jer. 23. 29. [b] Jer. 32. 40.) *Wom.* I have no good at all.

S. *What if you had all excellencies of wisdome, and gifts* [c], *& deeds? What were all this without the loving kindnesse of God? And God delights in shewing mercy and loving kindnesse,* ([c] 1 Cor. 13. 1. [d] Mic. 7. 18.)

Wom. God hath forsaken me.

Sa. [c] *Jer. 51. 5. Israel hath not been forsaken, nor* Judah *of his God. And what was* Judah? *treacherous* Judah, *backe-sliding, idolatrous, and what not? see Jer. 3. They played the harlot with many, and feared not Gods judgments, committed adultery, and turned to God feinedly. Yet* Judah *is not forsaken of his God, he is his God: and not forsaken: though he said, He was forsaken, and his wound incurable: yet he was not forsaken. And* Judah *shall be saved for all that, in the Lord his God. For his owne Names sake, he hath taken away their sinnes for ever, and will remember them no more. He will remember his own free love; this is his own worke, and this he delights in. He lov'd us, and wash'd us in his blood: that's the fountaine where the Saints wash their robes.* Jer. 2. 13. *My people have committed two evills, (my people, and two evills,) they forsake me, the fountain, (the fountaine of our righteousnesse, and washing from sin;) and they dig Cesterns of their own, (their owne righteousnes they would*

look on, and so doe you,) which will hold no water : it's a broken Cistern. This was as Adams *fig-leaves, would cover but part of him, not cover all his nakednesse : a skanty skirt, that will not cover all filthinesse. But the cloathing* [h] *that God made, will cover all.* (8 Gen. 3 7 [h] Vers. 21. Rev. 3. 18.) *His fountaine of living water is sufficient : and though they dig'd their Cisterns ; yet he sets open this fountain for them.*

Say not as they said, My wound is incurable, and refused to be comforted. No Physician can heale such as are incurable, and that refuse healing : but God hath balme of Gilead, *and hath healing there, and he powrs in wine and oyle, & heals them, that said, their wound was incurable, and refused to be healed,* [i] Jer 15. 18. *Because it's the outcasts of* Israel, *the poore outcast soule, that the Lord gathereth together, and that hee healeth.* ([k] Psal. 147. 2,3.) *What thinke you of such a soul that refuseth to be comforted.*

Wom. My heart quarrels against God.

Sa. *Who is any otherwise by nature ? But what will a father doe to his froward childe, that quarrels against the Father? As a father pitieth his child that is distempered, so the Lord pitieth such. The Lord is most abundant in love and goodnesse to such soules as* Israel *was, that were murmurers, back-sliders, that cast on him, but were weary of him ; as* Ephraim *that feed on lies, unaccustomed to the yoke : yet Gods bowels were turned within him for* Ephraim [a]: *And he would not destroy him ; For I am God and not man* [b]. *Man, in his naturall condition, is cruel to them that wrong him*

and cannot forgive, and be kind to ſuch: but he is God and not man, ([a] Jer.31.18.20 [b] Hoſ.11.8.9.)

She being weak and ſpent, for a farewell, would have the woman to remember, [c] *Jer.* 46. two laſt verſes: *Feare not thou my ſervant* Jacob: Jacob *ſin'd, and feared: but he ſaith, Feare not thou my ſervant* Jacob; *Behold, I will ſave them from afar off: thou art afar off; yet behold, I'le ſave thee: thou art in captivity, in bondage, I'le deliver thee. Return, thou ſhalt returne, and none ſhall make thee affraid. He ſaith not,* [*no man ſhall make thee afraid,*] *but none; neither man, nor ſin, nor Satan; Fear not, for I am with thee. Did he thinke ſo? No: Yet then God was with him. I'le make a full end of all the Nations,* (*their enemies: ſo he'l make an end of all thine enemies, thy ſins, and corruptions, and Satan;*) *but I will not make a full end of thee: but I will correct thee in meaſure: God will meaſure out what affliction, and in what manner, and for how long, as for ſeven dayes, and it ſhall not exceed; but he will make thee able to bear it.*

O Earth, Earth, hear the Word [d]. *Man is a lump of Earth, and cannot bear more than earth, till hee cauſe to bear.* ([d] Jer.22.29.)

May 19. There came to viſit her the Lady *Renula*, with M[rs] *Fines*, (wife to L. *Say's* eldeſt ſon,) & M[rs] *Brice*; then came the *Relator*, and Mr. *Sprig*.

One ſpake of her weakneſſe; ſhe ſaid, *My times are in his hands* [e], *and my freſh ſprings are in him* [f]; for

refreshing weary soules g; *and replenishing empty sorrowfull soules.* (e Psal 31.15. f Ps.87.7. g Isa. 31. 25.)

Lady. You could not have hoped for such times formerly?

S. *No, no more than the stones in the streets. I said many times, there's no hopes* h *for me; it was impossible there should. But, these things that were impossible with me, & with men, they were possible with God* i; *I found them so.* (h Jer.2.25. i Luk.18.27.)

Lady. How did your refreshings come in? was it by way of discourse, or in prayer; or how was it?

S. *By vision of God, as he pleased to come in; filling me with admiration of the free love of God, to so vile a sinner.* [*To* Mr *Sprig* she after said, *He reveal'd to me Jesus Christ, crucified for my sins? I saw it, and then I mourned over him* *, *that bare them away into a land of forgetfulnesse,* [* Zach.12.10. k Lev.16.22.]

Lady. Whether have you lost the memory of your former terrors, in your present joyes?

S. *God hath brought me from the power of darknesse, into the kingdome of his dear Son* l: *and I should not be so sensible of his mercy in this, if I should not remember* m *the darknesse I was in; therefore I doe not desire to forget it,* (l 1 Pet.2.9. m Eph.2.11. Tit.3.2.3.)

Lady. Now you have the inward teaching of the *Spirit*, whether doe you lesse esteeme the written word?

S. *The word is the letter of the Spirit, and types out him; therefore not to be the lesse esteemed.*

Lady. If the Lord should recover you, whether doe you think, you should frequent the Ordinances, in hearing the Word as formerly you did?

"A. *God will dispose me to that, that shall be for his* "*glory, & my good. But I look on Ordinances, as to-* "*kens of Gods love to his people, and representations* "*of Christ; that should neither be idolized, nor slight-* "*ted; but they should be us'd, and God lov'd above* "*them:* [To Mr. *Spr* she said: *As the Spouse in the* Canticles, *sets out her beloved by similitudes of him: so are Ordinances similitudes of him; by which he sets out himselfe to us, for our good. If Jesus Christ himselfe should preach to the soule every day, and give not out of himself, the Ordinance would be empty to it. But he comes in to his people in Ordinances, & there he fills the empty soule with good things.* (See *pag.* 95. [bg].)]

Lady. Whether doe not you desire to live, to declare the great mercy that God hath expres's'd to you?

A, *I desire nothing but his will, which doth order all things to his own glory, and his Creatures good.*

Lady. Whether have you thoughts of the church of God, and of the condition it is in, in the parts that you know?

A. I *wish with* Paul [n], *if it were possible, that all* Israel *might be saved.* ([n] Rom. 10. 1.)

Mrs *Bri.* Doe you not wish that all differences were compos'd and made up among the Saints?

Answ. Yes.

Lady. What meanes doe you think would be

most effectuall to compose them?

Anſ. *The beholding a reconciled God, ſeene by all: God was in Chriſt, reconciling the world to himſelfe.* (2 Cor. 5. 19.) *There is neede of ſuch a dayes-man as Chriſt, to reconcile the world to God; & one to another.* (Suitable to what Mr. *St. Marſhall* gathered from *Iſa.* 57. 19. *I create the fruit of the lips, peace, peace*; viz. 1. That the peace and the healing of Gods people, is Gods own work, a work of his creating power. 2. Though it be ſo, yet the ſpeciall way whereby he effects it, is the preaching of the Goſpel of peace; *The fruit of the lips, peace.*)

Her face being covered (as daily it us'd to be ſince *April* 6.) one ſpake of the great weakneſſe of her eyes.

A. *Chriſt hath done a great miracle upon me: he hath made the blinde to ſee, & the deaf to heare, and the dumb to ſpeake; he hath done it upon many; and he hath done all upon one poore wretch.* [Formerly her ſelfe was ſlow of ſpeech, that now had ſuch freedome; ſpeaking as with a *new tongue.*]

Mr *Sprig.* Doe you think to have it alwayes day with you?

A. I know there may be clouds, that the ſoul cannot ſo apprehend the light of Gods countenance: as David *ſaith, Reſtore to me the joy of thy ſalvation* [a]*: and why hideſt thou thy face from me? But Chriſt the Sun of righteouſneſſe will ariſe again* [b]*. He will breake through all theſe things. My times, and my refreſhings are in Gods hands* [c]*, to refreſh the weary ſoule, which he will doe freely.* ([a] Pſ. 51. 12. [b] Mat. 4. 2. [c] Pſ. 31. 15.)

M^r *Sp.* I would be glad to hear, which way the Lord came in to refreſh you? Anſ.

Ans. *It was revealed to me, that Christ was crucified for me, even for me, the chiefest of sinners. I never had a glimpse of Christ before; and then I admired him. I saw it plainly. My greatest sinne was unbelief; and I saw I was in unbelief, and that the wrath of God abode upon me; I was damned already. And not for any thing in me, but when unworthiness was in me, for his own worthinesse, even for his own Names sake, that he forgave all my sins. His Name is Mercifull* [d], *Gracious, long-suffering*, &c. [d Exod. 34. 6,7.]

Mr *Sp.* What counsell would you give to one in that condition of darknesse?

A. *To wait on God, that hides himself,* [e] (e Isa. 8. 17) *My temptations were the saddest of any: to believe there was no God, nor Heaven, nor Hell, but what I felt: my soule remain'd in terrror continually.*

Mr *Sp.* You knew the Scriptures before, that comfort you now: wherein then is your comfort? What's the difference?

Ans. *The Letter did but kill, it could not comfort, but God hath refreshed mee in his love. God was the same to me in his love formerly, that he is now. But in his fulnesse of time, he manifesteth that, which was before. I doe not believe that he hated me before; and loved me after: but all my affliction was in his love, and very faithfulnesse. The glory of God doth as much appear, in supporting a soul under terror, as in delivering it out of terrur. Its said in* [f] Isa. (24. 16.) *Glorifie God in the fires; Though the soul sees it not then, yet when the Lord brings it out, then hee sees that God did glorifie himselfe in the affliction.*

Quest.

Question. What doe you thinke of the POWRINGS out of his Spirit in the last dayes?

[Then and since being put together.]

S. Anſ. *The Name of Chriſt is powred forth by the Spirit on his people, and will be ſtill, and thereby we love him, when he hath ſhewed that love to us, and drawn us*

Queſt. We have ſome drops of his Spirit now, but are the *powrings* out now? (*Act.* 2. 17. 31. 38.)

S. Anſ. *There are many that love him now, and why doe they love him? It's not ſaid, becauſe of ſome drops: but becauſe thy Name is oyntment powred out: Therefore it is that any ſoule loves him.* (Cant. 1. 3.)

Queſt. But doe you not thinke there will be a time, when God will powre out more of his Spirit upon his ſonnes and daughters, than now is uſuall?

S. Anſw. *Though his love is powred out into the hearts of his people by the Spirit now, or elſe wee could not love him; yet this is perſonall to a few: but I doe verily believe, it will be more generall to many, and in a greater meaſure. This is but a taſt now, of what ſhall be.*

Mr *Spr.* Doe you take no food?

S. Anſ. *Yes, I feed on Jeſus Chriſt, he is my daily food, he feeds me with himſelfe: and he is full of ſatisfaction.* (Joh. 6. 35. 51. 55.)

Mr *Spr.* But I ſpeak of bodily food: Doe you thinke its no temptation on you to forbear bodily food?

S. Anſ. *No: I would eate if I could, but I cannot.*

If I cry, it makes me worse. His word is my meat and delight. In my trouble, I oft could not eate, hee fed me with bitternes & wormwood; I fed on terror, that was my meat: and now the Lord makes answerable to it, his feeding me now with promises, this marrow and fatnes [a]*: he refresheth me continually with his love, which is better than* [b] *wine,* ([a] Pl. 63. 5. [b] Cant. 1. 2.)

May 21. One asked her, *Doe you sleep?*

A. *These three nights I slept not till three of the clock; but I lye still, I stir not, but am content, & that's better.*

Quest. How is that better?

S. Ans. *Content is better than abundance: is it not? And Christ is never idle, he is always doing somewhat in the soule.*

One speaking of hopes of her life.

S. Ans. *To be willing to live, is the hardest lesson to me: It were best for me to be with Christ* [c]. *Yet it's a more blessed thing to give, than to receive* [d]: *to be doing Gods worke, than receiving the reward: and I am contented* [e]. ([c] Phil. 1. 23. [d] Act. 20. 35. [e] Phil. 4. 11.)

May 21. Relat. *Quest.* Whether is Faith the Condition of the NEW COVENANT?

S. Answ. *Ther's no Condition in the New Covenant; it's the freenesse of his love, and greatnesse of his compassion, that undertakes all, when the Creature is in the blood*; as in Ezek. 16. *There's nothing in the Creature to move him, but sinne, and disobedience, and unthankefulnes*, [" So Mr *Slater's* Catec. Of " the TWO Covenants, sheweth. The *Matter* is,

" sure

"sure mercies, sweeet promises, wch are al in Chri
"Yea, and in him Amen: to give a new heart, t
"know him; to write his Law, put his fear into u
"cause us to walk in his Statutes, forgive our in
"quities, --to be our God, and make us his peopl
"(*Ezek.* 36.26. *Jer.* 31.31. *Isa.* 55.3. 2 *Corin.*
"20.)

"Qu. *What's required of such as are taken into th*
"*Covenant?* Ans. Nothing but what is given t
"them: It's required that men believe and repent
"but its freely given to them so to doe: Mans du
"ty is the matter of the promise, as well as God
"mercy, (1 *Cor.* 2.12. *Eph.* 2.8. *Phil.* 1.29. *Acts*
"31.)—*When we are required to believe, repent, an*
"*turne to God*, We are not to seeke strength in ou
"selves, but to search into the Covenant, and turn
"the promise into prayer. *As mans duty is to* Re
"pent, *Act.* 17.30. *The Covenant is*, Christ shal
"give Repentance, *Acts* 5.31. *Pray therefore*. Turn
"thou me, and I shall be turned, *Jer.* 31.18]

Rel. Qu. About the LAW. Is there now any us
of the Law to us?

S. A. There is use of the Law: the Law is holy, an
the Command is holy, and just, and good [f], *the Law i*
just, for it shewes the creature what it should doe, and
what it cannot do without the power of God. Ther's th
Creatures inability, and the power of God. ([f] Ro. 7.12.)

Christ is the end of the Law for righteousnesse, to
every

very one that believes, (Rom.10.4.) Believers can look Christ in all things, and above all things. All the commands are done & kept in believing in the Lord Iesus, who hath done and undergone all for believers. The soule that breaks one of them, breakes them all: the soule that keeps one, keeps all. The Lord commands the soule to doe great works, and good works: And bee workes in them to will & to worke, (Phil.2.13.) And this is his worke, that they believe in Christ. The Law saith, Doe this and live. The Gospel saith, Believe and live. (Ro. 10.5,6.8.) H. G. The Law was our Schoolmaster to bring us to Christ.

S. Anſ. The Law was a Schoolmaſter; by types it led out to Christ; But when Christ is come, & faith is come, we are no longer under that Schoolmaſter, and Tutor, & Governour, & rudiments, when the fulnes of time is come*Ga. 3.24,25. Greek. Gal.4.1,2,3,4,5.

[a] The Greeke hath not, To bring us: but the Law was our pedagogue (or, a leader of us children) to Christ, * or, until Christ.

Relat. Have believers no need of the Law? The Apoſtle exhorts believers to the DUTIES of the firſt and ſecond Table of the Law.

Sa. Anſ. I believe the beſt Saints that are, have need of the Word of the Law and Goſpel, of the Exhortation; becauſe there's want in them; many things they ſee not, and are ſlow too [b]. When one knows Christ in the Goſpel of Christ, its the ſpeciall way to leade them on to the things of the Law [c]. Where faith is, there is love to God, and his will, and ſuch cannot but be carefull to maintaine good works [d], and till then, they can never

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never observe the end of the law, nor do any good work
workes that please God, (b 2 Pet.3.1. c Gal.5.6. d Ti
2.11.)

Quest. Is the Law of no use then to unbelievers?

S. Ans. Yes; It cals for that they cannot doe, & give
no power to do: And it curseth them for not doing it. It
shewes them, they perish without Christ, that they may
cry, Save Master, we perish. And none can redeem them
from the curse, but Christ e, and he hath redeem'd them
already by his death on the Crosse, but it wants mani-
festing to them f, till the fulnesse of time come, and then
they see it. The further one looks into the Law, the more
one is plung'd into the depths; it wounds the more; it is
rather the worse than the better. And then's the time
when none can heale but Christ, that came to heale
wounded soules g, and that is Christs time to heale.
(e Gal.3.13. f Gal.1.15. g Mat.9.13.)

May 24. Because she had said, *Its a living active*
Christ, in a dead passive creature, that makes it act.
One asked her whether every man should not use
his endeavour about spirituall things or duties?

S. Ans. (Besides what was beforesaid in *Page* 64.
☞ wilhing one that could not pray, *Goe and say;*
Take away all iniquitie. Say it, because God bids you;
shee added;) *Christ is the light and life of the*
world, and the only way to the Father h, in whom and
in him alone he is well pleased i; and its he onely makes
us acceptable: Yet we must looke at Gods will, that we
should pray, and wait on him in his wayes: for he saith,
Blessed is he that waiteth for him k. Not that wee can
wait,

wait, by a power of our own; but he, that saith there
rst, [a] Therefore will the Lord wait, that
e may be gracious to you; he draws, and
ives a power to wait on him, & to pray;
nd he comes in, when he hath waited the
ttest time. When [b] Daniel set himself to
ay, the Lord came in to him, whilst he
as speaking in prayer. When [c] Peter had
one apart to pray; and when Paul [d] pray-
d in the Temple, then the Lord came into
hem. And, like as many that went imme-
iately to Christ were healed; So of those
hat went to the poole, as to an Ordinance
t certain seasons; some were healed. And there Christ
eal'd the man that had an infirmity 38. yeares, and
had waited long, and had no help; at last Christ healed
im there [e]. When Simon Magus was in the gall of bit-
erneſſe, Peter bid him pray [f]. He that careth for Spar-
rows, and hears the Ravens when they cry [g], will heare
oor soules that pray. (g Ps. 147.9. Job 38.41.)

[h] Joh. 14.6
[i] Mat. 57.5
[k] Isa. 30.18

[b] Dan. 9.3. 20.
[c] Act. 10.6
[d] Act. 22.17

[e] Joh. 5.2.5
[f] Act. 8.22.

Object. Without faith, it is impossible to please God.

Ans. *It is so: and unleſſe such believe that God is, and that he is a rewarder of them that diligently seek him* [h], they will not else come to him: But such faith, may lead to him, ([h] Heb. 11.6.)

Queſt. What judg you about *GENERALL REDEMPTION*, (and the consequence thereof, *FREE-WILL*, *FALLING AWAY*, &c.)

Seeing

Seeing you hold out to all that come troubled t
you, that *Christ hath redeemed them, and that it one*
wants manifestation to themselves.

Answ. *The Gospel is to be held out to all the world*
to the chiefest of sinners: And this is Gospel: That Chri
was sent of God to them, to turne them all from their
[a] Act. 3. 26. Act. 17. 38. 46. Act. 5. 31. Lu. 24. 46, 47. [b] Luk. 10. 5. Act. 10. 36. [c] 2 Pet. 3. 9. Ezek. 33. 11. Luke 13. 34. [d] 2 Cor. 5. 18.
sins, and to justifie and pardon them
and to give [b] peace to them that are a
far off, and that God is not [c] willing
that any should perish, but that a
should repent and live. Gods willing
nes to [d] reconcile the world to himself, i
to be held out to all. And those that
thus speake to, are afflicted: and afflicti
on is the portion of those that he loves. And he had love
such, and Christ had redeemed *them, whilst they wer*
in the furnace of affliction, though they knew it not:
only wanted the manifestation to them: and when thi
fulnesse of time is to draw them, it is not because Go
then began to love them, but he loved them with an ever
lasting love: therefore it is that in tender mercy he dra
any soule, (Jer. 31. 3.) *There is his free choise: and b*
mighty power in drawing such as were dead in sinne
which no power of man could do: none can come to Chris
except the Father draw him [e]. And having loved hi
owne, he loves them to the end [f]; and none can pull the
out of his Fathers hand. Who shall seperate us from thi
love [g]? neither men, nor sin, nor Satan. ([e] Joh. 6. 44
63. [f] Joh. 13. 1. [g] Rom. 8. end.

Anothe

Another added as follows.

1. *Jesus Christ* saith, Preach the Gospel to every creature: say, *Peace be to this House*. Thus the *Disciples* did to the worst: *Peter*, Acts 3. 26. *Paul*, 1 Cor. 15. 1. 3, 4. with 1 *Cor.* 6. 9-11. Chap. 2. 2. Hereby they receive the Spirit, *Gal.* 3. 5. 2 *Pet.* 1. 4. Which alone conviceth effectually of sin, righteousnesse, and judgment, *Joh.* 16. 8. and melts the hard heart, *Zach.* 12. 10. *Isa.* 53. 5. (Gods *choise* was not used to be preached to all, but for the comfort of them that knew they believed, *Eph.* 1 3. 4. 2 *Tim.* 1. 9.) In preaching of the Gospel, light, motion, and power goes out to *all*: which men resist: and such are destroyed, not because they could not believe; but because they resist, and will not obey; and so dye: *Acts* 7. 51. *Luke* 13. 34. *Ezek.* 33. 11. *Hos.* 13. 9.

2. All the *Redemption* or *freedome* that all have, from temptation, and from hellish torments at present; and all the good to heart, body, or state, that they enjoy; all is by the *redemption* of Jesus Christ; who *saveth all*, (both *men*, and *beasts*; *especially* them that believe; thus, 1 *Tim.* 4. 10. *Psal.* 36. 6.

3. The time must be, when every promise of God must be fulfilled, *Joh.* 10. 35. *Mat.* 5. 17, 18. And therefore, the time commeth, when *in the seede of Abraham*, (that is, in Jesu Christ,) *all the* [a] *Nations*, [b] *kindreds*, [c] *families*, [d] *people* of the earth, even to the [e] *ends*,

[a] Gen. 22. 18.
[b] Gen. 18. 18
[c] Act. 3. 25.

Gen. 28. 14. Gen. 26. 4. [d] Psal. 67. 5. [e] Vers. 6.

or utmoſt corners *thereof,*) *ſhall be bleſſed.* When the *ſtone* in *Daniel,* that ſmites the *feet* of the mighty image, ſhall become a [f] *MOUNT AIN,* and fill the whole earth. ([f] *Dan.* 2. 34, 35. 48.) [g] Then the kingdome, and dominion, and greatneſſe of the KINGDOME under the whole Heaven, ſhall be given to the SAINTS of the moſt High; whoſe kingdome is for ever, (for an age;) and all Dominions, (or *Rulers,* [h] *all Kings and* [i] *people,*) ſhal ſerve and obey him. ([g] *Dan.* 7. 27. [h] *Pſal.* 72. 11. 17. [i] *Pſal.* 100. 1-4.) *This was never yet fulfilled: and therefore we may rejoyce, that as God is true, all this ſhall bee performed.*

H. G. Whether doth the Lord at any time PUNISH or chaſten his people FOR SIN?

S. Anſ. *He ſaith; For this cauſe ſome are ſicke and weak among you* [k]. *But I cannot call it a* * *puniſhment for ſin to his people; for Chriſt hath paid their debt already, and bare their ſin into a land of forgetfulneſſe. Thou forgaveſt the puniſhment of my ſinne. If the puniſhment for the leaſt ſinne were not taken away, it would preſſe them down to Hell: and then what would their greateſt ſin doe? but Chriſt hath ſatisfied, to take away the puniſhment.*

[k] 1 Cor. 11. 30.
* Amos 3. 3. *Hebr.* is, viſit upon you: not puniſh. So *Jer.* 46. 28. (*pag.* 85.) & elſewhere.

But yet he hath fatherly chaſtiſements for them; For whom he loves he chaſtens: What ſonne is he whom the Father chaſtens not[l]*? He chaſtens them in love, and the*

they ſee it, and that makes them ſorry for ſinne as ſinne; or els they would never be ſorry for ſin as ſin, but that they ſee his love. Its his love, that he will correct them, and then he deales with them, as with one of his owne. It is in love, what ever he doth to his, in all afflictions; though the ſoule may not ſee it till afterwards: For, All things are for good to his people. (1 Rev. 3. 19. Heb. 12. 7.)

May 26. 1647. There came to her a *wife*, that being paſt her reckoning, thought her *Pangs of Travell* were come upon her: but (as ſhe ſaid) *thoſe* being as nothing to the pangs and *terrors her ſoule* was in; having been with Mrs *Sarah* before, ſhee came now running to her; bewailing that in this her extremity, ſhe had *no God* to goe unto.

Mrs *Sarah's eyes* that had been ſo very ill, by her *cruel* beating them, (and by oft bruiſing her head againſt walls, in her terrors, to have *beate out her braines*,) being now ſome-what better, *beheld the ſadded* woman coming in, and had preſently caſt in a *word* to ſpeake to her; which was this; *Judah ſhall be ſaved, and* Jeruſalem *ſhall dwell ſafely* [m]: *and who were more ſinfull than they? Yet God hath made a promiſe to them. If you were as bad,* (*as you are bad by nature,*) *yet looke upon that* promiſe, *which was caſt upon me, as you came in; That you, even you ſhall be ſaved, and dwell ſafely under the ſhadow and protection of the Almighty; which is a ſafe ſhelter indeed, from what ſtormes ſoever they be. Thoſe ſinnes that are crim-*

son sins, and of a Scarlet dye, yet God hath pardoned: doubtlesse, he hath lov'd you freely, and pardon'd you: not for any thing in you, but for his Name sake. You say, you are weary of your sinnes, and you desire nothing but Christ: Therefore the promise is to you. ([m] Jer.23.6.)

Woman mourning, said, [as the *Relator* then wrote it,] I am in unbeliefe.

S. Answ. Its rather a token you have some Faith, though you see it not. The Corne that is sowne in the ground, is first hid, and then the [n] *blade and growth appears. You are wounded: its not you that wounded your selfe; but he saith,* I wound, and I heal. *Therefore he saith to one* [o]*, Go in peace, thy faith hath made thee whole: Thou believest I can heale thee; This faith in me, hath made thee whole. So for you, though yet you see it not; you believe Christ can heale you; Desire he would but speak the word, and manifest it to your soule.* ([n] Mar.4.28. [o] Mar.5.34.)

Another asked her, *Do you think Christ is willing you should believe?*

Woman. Yea, But there are mountaines in the way.

S. *Behold, he comes leaping over the* [p] *mountaines of Opposition that are in the way.* ([p] Cant.2.8.)

Woman. If the world knew the worth of a little glimpse of faith, they would prize it. I cannot believe.

Quest. What is faith?

S. *A-believing, Christ is a sure and strong Rock and refuge to flye too* [q]*,* ([q] Heb.6.18.) *Had it not been*

for

for him, you had been swallowed up. Would you rest on your own righteousnesse? on any thing in you?

Wom. I am much looking at that, to feel something in me.

S. *That's but filthy rags*[s]: *and he will take them away, and cloath you with change of raiment*[t]: *as Josephs*[t] *rags were taken away, and he was cloath'd with better raiment.* ([s]Isa.64.6.[t]Ez.16.10-14.[t]Gen.41.14.)

Wom. When I was troubled about my condition, about ten yeares agoe, one day as I mused, a [c] *voyce* said plainly to me; *Marie, thou shalt dye, and* [c] *live againe: and thou shalt glorifie God greatly. Thy* [c] *ways are not my wayes; nor thy thoughts my thoughts.* This fil'd me with joy unspeakable; and I said; *Yea Lord, let it be as thou wilt.* I was perswaded, it was an Answer from God: Then I could not, but send for my *friends*, that they might heare *what God had done for me*; and I told them of this. Then I presumed that I had *faith*: and I looked, that God would doe *great* things for *me*, that hee had thus spoken to *me*, and doe so much for *me*. I was carried on thus for a time. But after this, I was led to sin againe: and I *fear'd* I should sin: and I said, *Lord, shall I sinne again?* it went to my heart. The *voice* answered me; *Though thou doe, thy sins are buried in the bottome of the Sea: They are bound in a bundle, and cast into the depth of the Sea.* I was not led to sin by this. But I forgate Gods goodnesse, and I fell into sinne by little and little: and now I have been a back-slider.

S. *Here are backe-slidings.* He *saith, I have seene his ways, and I'le heal him, and restore comforts to him. I'le heal their backe-slidings, I'le love them freely; mind that. What joy is it to a Shepheard, when he finds a lost sheep? more joy, than over all the rest. You are the lost sheep: he will joy over you* [b]. (b Hos. 14.4.)

Wom. Legions of *sins* are *before* me.

S. *Legions of* Devils *were within me.*; *not* before *me; but* within *me; Yet he hath cloathed me, and cast out* Legion. (Mat.8.*end.*) *Who came Christ for? Was it for the righteous* [a]? *You are an alien, without God, without Covenant of promise.* (a Mat.9.13.)

Wom. I am confident, that's my case

S. *God drawes such soules: Christ dyed to reconcile such soules: the Spirit ties both ends together, he ties them and Christ together, uniting them to Christ. So did he with those* Ephesians, *they were dead in sinnes and trespasses, strangers from God, without God, far off, twaine; but* these *had he made neer. Such doth God draw, and makes up the breaches. See the condition they were in,* Ephes. 2. 12. *and* Hosea *the first and second Chapters. Hee said,* They are not my people, *and then it shall be said,* now they are the children of the living God, *Hos.* 1. 12. *Before not* people; *and now, not only* people, *but* children: *before, they were* dead *people; now they are* living *children: the* living God *gives them* new life. *They have* life from *God*; *that they may* live to *God. In* Eph.2.1 *You that were* dead, *hath he* quickned; *and by* Grace *yee are saved through Faith—not of* works, *lest any should* boast: *We would*

boast,

boaſt, *if* we did *any thing in it. He works* Faith, *& he* builds *up ſtill: he builds* higher and higher, *till his worke be finiſhed: We are his* Workmanſhip. (a Eph. 2.1.5.8.10.)

Woman. My condition is very dangerous and hopeleſſe.

S. *How is it?*

Wom. I have an evill heart of unbeliefe, in departing from God.

Sar. *Have you departed from him? then you had him. How have you departed from him, if you never had him?*

Wom. I never had him.

S. What if now you ſhall have him? and you be a childe? *not onely a ſervant, but a* childe, *an* heir *of God?*

Wom. I ſhould admire it.

S. He will ſhew mercy to be admired. *He will come and be* admired *in his Saints that beleeve* b. *Hee raiſeth up a bondſlave to be with him in glory. It's a faithfull ſaying, though the ſoule doubt of it: and its worthy of* all acceptation: *though the ſoule would not* accept it; *That* Jeſus Chriſt *came to* ſave *the* chiefeſt *of ſinners* c. *The Lord may deliver you of two Burthens; the burthen of ſin, and your other burthen alſo. Your extreamity, is Gods opportunity. In him* Judah *ſhall be ſaved.* (b 2 Theſ. 1.10. c 1 Tim. 1.15.)

Woman. In my proſperity, a poor woman came to me, that had her ſon in ſlavery; and ſhe beg'd of mee to give her ſomewhat towards her ſon's re-

ease. But I thought, all was little enough for my ſelfe: my ſiſter gave her ſomewhat; but I would give her nothing: the woman wept. And now I think on my [d] *unmercifulneſs*, when now my ſoule is in *ſlavery* my ſelfe: *his* ſlavery is nothing to *mine*.

[d *An* Item *to all, wiſely to conſider the* poores *cry.* Prov. 21. 13. Pſal. 41. 1. 3.]

S. *Chriſt came to deliver them that are* captives *and* bond-ſlaves [e], *not them that are at* liberty: *The* Sonne makes free [f], *not them that were* free, *but them that were in* bondage. ([e] *Luk.* 4. 18. [f] *Joh.* 8. 36.)

Woman. I am without hope of mercy, and my heart fails, and gives up all.

S. *Some* refuſed [g] *to be comforted, and* would not *be healed: yet he heals them. Hee lookes after the* Outcaſts [h], *that none look after.* ([g] Pſ. 77. 2. [h] Pſ. 147. 2.)

Wom. That's my caſe.

S. *Yet there was mercy for them; and why is this written, but for our inſtruction and comfort* [i], *that wee might have hope.* ([i] Rom. 15. 5.)

Wom. Not *one* word will abide with mee, that's ſpoken.

S. *The* time *was not yet come. For in the* appointed *time, it will ſurely ſpeak, and not* lye: *it will ſpeak* truth *and* peace, laſting *peace, abundant mercy and love.* Wait *therefore for that time: The* Name of God *is to be Preached and* Proclaimed: *that he is* gracious *to graceleſſe ones; and* merciſull *to miſerable ones; and* long-ſuffering, & abundant in goodneſſe & truth [e], *to them that have abundance of ſin; and he would that*

repen-

repentance and remiſſion of ſinnes, ſhould be publiſhed in his Name[f]. *When he gives you a* glimpſe *of his love, you are apt to* baſely *the Lord, as* Judah *did, and to ſay,* it is not hee: *unleſſe it comes with a* full perſwaſion *to you: yet this hindered not the* Lords *coming in and healing them. Though (not a perſon, but) the Land was fil'd with ſin, againſt the Holy One of* Iſrael: *yet* Iſrael *hath not been forſaken*[g]: *He ſaid,* I am forſaken, *and not only forſaken, but* forgotten: Zion *ſaid ſo*[h], *and* Iſrael *ſaid ſo; yet he is* not forſaken. (e *Exod.* 34. 6. f *Luk.* 24. 47. g *Jer.*51.5. h *Iſa.* 49. 14, 15.)

For a *farewell,* ſhe ſaid, *Go, and* Believe, *the* Lord Jeſus *makes you whole: and ſo* Goe in peace, believing its Chriſt muſt make you whole, and none elſe.

May 28. A maid *in deep deſpair came to her.* [The *Relator* being preſent, writ then alſo.] *After other expreſſions, the* Maid *ſaid as followeth.*

Maid. It hath been ſad with me, ſince it was ſaid to me; *Repentance is hid from thine eyes:* and, woe unto them, when they depart from the living God.

S. A. The Lord ſaith, I'le put my fear in their hearts, that they ſhall not depart from me[h]. (h Jer.32.40.)

Maid. But I have departed from him, therefore I am none of his people.

S. *There* (ſaith he) *where it was ſaid*[i], They are not my people: *there it ſhall be ſaid*, they *are the* children *of God.* (i Hoſ.1.12.)

Maid. I am without God, an enemy to him.

S. *Wells*

S. *Well, let it be so, you are without God in the world, a stranger, an* enemy: *yet such hath be* reconciled *by death of his Sonne* [k], *all the want is, you cannot see it so.* ([k] Ephes. 2. 12.)

Maid. I am far off from him.

S. *He gives peace, peace, to them that are afar off.*

Maid. I had a great deal of light; and I departed from it.

S. *So did* Judah; *they departed from the living God, and went to dead idol Gods: yet he would marry* [l] *them.* ([l] Jer. 3. 13, 14.)

Maid. I have done so.

S. *So did they before you, and yet he married them.*

M. But I have rejected him.

S. *You can doe nothing els, but reject him: but your greatest rejecting is, to reject him* * *a promise from God when he holds one out to you; then you say, it is not to me. Thus I sin'd, as you doe, in rejecting promises: and that was my greatest sin.*

* Thus leading her to the root sin, that looked at branches more: so did shee often.

M. Your sin was not like mine.

S. *No sin was like mine, as I judged. Mine was against such light, that I judged I had sin'd against the Holy Ghost.*

M. That word terrifies me, that was said to me, *Repentance is hid from thine eyes.*

S. *That word when I read it, I was ready to teare it out of my booke. There were three other Scriptures that were terrible to me.* He that believes not is condemned already [l], *was one: Another was,* He that believeth

eth not the Sonne, the wrath of God abides on him [m]. *A third was*, He that made them, will not have mercy on them [n]: *no mercy, none at all. But above all, this*; Repentance [o] is hid from mine eyes.

([l] Joh.3.18. [m] v.36. [n] Iſa.27.11. [o] Hoſ.13.14.)

Maid. Was it ſo with you? *and then ſaid*, The Diſcoveries of Chriſt, and promiſes, are more terrible to me, than the curſes of the Law.

S. *Sometimes it was ſo with me; ſalvation was turned into condemnation to me: promiſes that were never ſo ſweet, were terrible to me.*

Maid. When he would have healed me, I reſiſted, and would not.

S. *Who hath reſiſted his will? Here is Gods mercy to you, that by his Spirit he hath convinced you of ſinne; when you might have gone without any ſight of it.*

Maid. I have not the light of it.

S. *You ſee, you are in darkneſſe: Chriſt came to bee light to them that are in darkneſſe* [p]. *Chriſt would not unbottome you of your ſelfe, but to bottome you on himſelfe* [q]. ([p] Luk.1.79. [q] Hoſ.2.7.14. Hoſ.14.3.)

Maid. He that overcometh, to him will he give to ſit on his Throne [r], & to eat of the hidden Manna [s]? One may goe far, and not overcome. He that endures to the end, ſhall be ſaved [t]: but I feare, I ſhall not. ([r] *Rev.*3.21. [s] *Rev.*2.17. [t] *Mat.*24.13.)

S. *He ſaith*, [u] *fear not, nor be diſmaied: for the battell is not yours, but the Lords: you lye downe in your ſhame, but he is your ſtrength, your all in all.* ([u] 2*chr.*20.15.) *M.* Better never to have known the Truth, and

and holy Command, then having known it, to depart [w], I have departed. ([w] 2 Pet. 2. 21.)

S. *All the Scriptures you bring, are to bring you off from your sandy foundation; you would build on something you would find in your self, & feed on husks, your prodigals portion* [x]: *Christ is unbottoming you of your own righteousness* [y], *and of all evill, to make known himselfe and his righteousnesse to you: and to set you on that Rocke, that is higher than you.* ([x] Lu. 15. 16. [y] Phil. 3. 7.)

Maid. Not one glimmering light of him have I.

S. An. *Had you these eight years enjoyed such light and comforts as you would have had, you would have rested in them. But God would not have you rest short of himselfe* [z]. ([z] Isa. 55. 1, 2, 3. 8.)

Maid. I have sin'd against all the meanes and light he hath given me.

S. *You will the more prize his mercy, and the more love him, when you shal see his love to you, notwithstanding all this* [a]. ([a] Mic. 7. 18. 1 Tim. 1. 13-17.)

Maid. Judas after his sinne, he repentd: I have not so much as he had.

S. *He had a naturall Repentance: you wait for Repentance from Christ* [b], *who is sent to give Repentance to them that have no Repentance.* ([b] Act. 5. 31.)

Maid. I have sin'd with *Judas*; But he saith, *Return*; And I have not returned.

S. *Doth he expect they should returne in their owne strength? No. But he turns them, and they are turned* [c], *Judah was given over to reproach, and to treachery, and whoredome, and to all manner of sin: Their sins were such,*

such, as could not be numbred: They would none of God, but were weary of him [d]: yet he would not forsake them [e]; but would have mercy on them, & would love them freely, and would forgive them, and blot out their sins, for his own sake [f]; that they might not boast of their owne righteousnes 5: but glory in the Lord only. ([e] Jer. 31. 18. [d] Isa. 43. 24. [f] 25. [e] Jer. 51. 5. 8 1 Cor. 1. 29.)

Maid. I goe on in sin: and what hope for such?

S. Ephraim *feeds on wind; and the house of* Israel *compasseth him about with lyes; yet they were not destroyed: for his bowels were turned for* Ephraim. (*Hos.* 11. 8)

Maid. If I eate, I am terrified for it.

S. *If I did eate, I was terrified for it. Sometimes I durst not drinke in a whole week together: because I judged it was a cup of Devils* [h], *and I drank to Devils, if I dranke: and if I did eate, I thought I did eate my owne damnation.* ([h] 1 Cor. 10. 12.)

Maid. I would faine be out of this life, that I might have an end.

S. *Would you be sooner in Hell? Is not that worse?*

Maid. I would be sitting alone, and musing, and not worke: because I have no hope.

Quest. *When you worke not, have you no thoughts?*

Maid. Yes, thoughts of sin, and of misery.

S. *Then 'tis better for you to be employed in businesse* [i]: *For else, the enemy hath more advantage: And specially because God bids you labour the thing that is good* [k]. ([i] Rom. 12. 11. [k] Eph. 4. 28.)

Maid. I shall never be comforted: I am cast out.

S. *Because thou saist, my paine is perpetuall, my wounds*

wound is incurable[l]: *and art called an* Out-caſt: *therefore the Lord will cure thee*: The Lord gathereth the out-caſts of *Iſrael*. ([l] Jer.30.15-17.)

Maid. Once that promiſe was ſweet to me; *The mountaines ſhall depart, and the hills ſhall be removed: but my kindneſs ſhall not depart from thee, nor ſhall the Covenant of my peace be removed, ſaith the* LORD *that hath mercy on thee*[m]. ([m] Iſa. 54.10.) Then God was ſweet to me, and his people ſweet; I could have laid my hand under their feet. But now, mercy is departed, and all is nothing.

S. Hath God ſaid, It ſhall not depart; *and will you ſay, it ſhall depart? Mountains of ſin and corruption ſhall depart; but he will not depart. The Father drawes the ſoule to his Son: the Sonne receives it; the Bleſſed Spirit unites it, and makes of two, one; He knits the knot in the middle, and ties theſe two ends together, Chriſt and the ſoule: which knot of love, none can untie*[n]. ([n] 1 Joh.5.7.)

Maid. God might ſay, *What could I have done more for thee, than I have done*[o]? (Iſa. 5.4.) and yet I have thus revolted from him.

S. Iſrael *not only revolted, but* deepely *revolted. Yet he ſaith*, Returne, *and he turnes them. He gathereth, not only* Iſrael *in generall: but the* Out-caſts *of* Iſrael: *the skirts and rags of them. I'le tell you what your ſtate is. You are as a man, that's taken from his houſe, where was ſome light; and is put in* Ludgate, *and put in a dungeon, where he hath no light. If one comes from the King with a pardon, and to call ſuch a*

one to the Kings Palace, where the light is greater, and more glorious, than that he had before: how will he then admire it? And will not you admire it, if the great King ſhall do thus with you, that are now in a dark dungeon? If he work, who ſhall let him? his pleaſure is, to raiſe up one from a dungeon of darkneſs, and to bring ſuch to his marvellous light [q]: *from a dunghill; from ſin, and corruption, and the Devill; to ſit with Princes* [r]; *to give them a Kingdome. Fear not little flocke* [s], *its your Fathers good pleaſure to give you a kingdom.* ([q] 1 Pet. 2. 9. [r] Pſal. 113. 7, 8. [s] Luk. 12. 32.)

Maid. If I were of that flocke, I might have hope.

S. *Other ſheepe I have, that are not of this fold: them will I bring to the Sheep-fold, and they ſhall heare my voyce: and there ſhall be one fold, & one Shepheard* [t] ([t] John 10. 16.)

Maid. The Lord ſtrove with mee, and I reſiſted.

S. *If the Lord paſs over all this, your ſoule and body will melt: you will be overcome with this goodneſſe of his, to be his for ever. Its the Sonne that muſt make you free, and then you ſhall be free indeed* [u]. ([u] Joh. 8. 36.)

Maid. But I have ſin'd againſt ſuch great light: and what will my end be?

S. *What thinke you of* Peter *that ſo denyed Chriſt? Was not he on the mount aine with Chriſt, and ſaw his glory* [w]? *did not he ſee light? & yet how ſin'd he againſt it? when he both denyed Chriſt, and forſware him* [x]. *And yet what love ſhew'd Chriſt to him after all this?*

Tell

Tell my Disciples, and tell *Peter* that I am risen [illegible] *I was much troubled with the parable of the foolish Virgins: It was terrible to me. But yet see what was there! At midnight there was a great cry; Behold, the Bridegroome cometh, goe forth to meet him*[x]. *So when it is the darkest time with you, you are cal'd to goe forth to meete him.* (w Mar. 9.2. x Mar. 14.71. y Mar. 16.7. 9. z Mat.25.6.)

Maid. I think as I goe in the streets, something will fall on my head, and will kill me.

S. *When I went in the streets, I thought the Earth would open, and swallow me up. You cannot reckon up the thing, but I was troubled with it.*

"*Maid.* I desire I might be a warning to all, to "beware by my example, of sinning against light, "as I have done, & brought all my misery on me.

"S. *It may be this is it the Lord aimes at, in his hi-* "*ding himself from you: that you may be for a warning* "*& yet he may return to you again*[a]. (1Tim. 1. 13-16.)

Maid. If I had hearkned, then my peace should have been as a river, and my righteousnesse should goe before me.

S. *Be you ashamed, and confounded, that you have so neglected him: and if he will shew his love to you, notwithstanding all this, how will you admire him?*

Maid. Ay, as much as any. I should have as much cause to admire him, as ever had any.

A. *Therefore he will be gracious, that he may be exalted*[b]. (b Isa.30.18.)

Maid. If I could weep day and night, I should find more ease; but I cannot.

S. *What if you could? yet the Law and all your doings are weake;* (a Rom. 8. 3.) *but you have not what you would in your selfe, that you may not rest short of Christ. You would not else so desire the riches of Grace in such a one. Are you not weary and sorrowfull?*

Maid. I am.

S. *He will satiate the weary soule: and he will replenish the sorrowfull soul.* (b Jer. 31. 25.)

The *maid* having further heard by this Gentlewoman, how sad her condition had been; and that yet the Lord had been so gracious to her, *she said*: Mine was not sadder then yours hath been: but only that I had sin'd against greater light. How long were you in that sad condition?

S. *Four years and above, since I was little more then seven yeers old: But the last halfe year and above before the Lord delivered me, I was full of terrour night and day; and at last, I had no rest at all, being violently tempted against my life.*

Maid. Then I may have some hope that the Lord may deliver me; because I have not beene above two moneths so violently troubled.

May 31. being *Munday*, came to her the Lady *Villoughby* of *Parham*, with Dr *Coxe*, Physitian, and Mr *Coxe*; Mr and Mrs *Adderley*, then of the *Charter-house*, &c.

Having heard of her great *comforts*, Dr. *Cox* put several *Questions* to her; Which, with her *Answers* were to this effect.

1. Dr *Cox.* Some ſay of your *Comfort*, that it is but a *Deluſion*, ſome ſay it is not.

Q. How do you know 'tis no *Deluſion?*

S. Anſ. *You cannot know what my* comforts *are, except you knew what my* terrors *were: But I believe, the Lord did not* keepe *mee in them, and* carry *mee through them, & deliver me from them, (not from one, but from* all *my fears,) and* give *me* comfort, *to delude me with his comfort. For nothing could ſatisfie in thoſe* Terrors, *but* Chriſt; *therefore it is apparent that it is* Chriſt; *becauſe nothing elſe could doe it, to free me from one of my terrors; much leſs to free me from* all. *Could any thing keep me from ſuch great* temptations, *but the power of God?* (then ſhe told of ſome of her *Temptations.*)

Q. How know you it was the power of God?

Anſ. *Becauſe it was the* bare [c] arme of God *that brought ſalvation to me:* ([c] Iſa. 59. 16.) *nothing* elſe could, *and nothing elſe* did *it. I went about ſeeking* reſt, *and could find none, till he gave me reſt.*

Q. How know you this working in you, is the Spirit of God?

A. *Where the* Spirit *of God is, there is* [d] liberty; *he ſets the ſoul at liberty, that was in* bondage; *for I was in* bondage. *The other is a Spirit of* Error; *this is the Spirit of* Truth: *the other is the Spirit of* darkneſs; *this is the Spirit of* light. *This is the Spirit of* Truth, *and not of* Error, *becauſe* hee leades *the ſoule into* all Truth[e]: *and he ſet me at liberty, that I am not* under the Law, *but* under Grace [f]. ([d] 2 Cor. 3. 17. [e] Joh. 16. 13. [f] Rom. 6. 14.)

2. Q

2. Q. How, or in what ſenſe are you *not under the Law?*

S. Anſw. *Becauſe the* Spirit of life *in Chriſt Jeſus hath made me free from the* law *of ſinne, and of death.* For what the Law could not doe, being weak, &c. (Rom. 8.2,3.) *It was* weak *to* pardon *my ſin, and to* carry *it into the land of forgetfulneſs: therefore God ſending his Son--condemns ſin, and ſaves the ſinner: even* me, *the chiefeſt of ſinners.*

3. Q. Whether have you ſin in you?

A. *Yes; a thorne in the fleſh (as* Paul *had,)* to humble *me: but not to* condemn *me.* (2 Cor. 12.7.)

Q*u.* Whether doe you thinke that others judge of your condition now, that it is but in hypocriſie?

A. *They that ſaw, or knew me in my Terrors, when I could not be ruled; might well know, that nothing but the Peace of God, which paſſeth all underſtanding, could ſo rule me, which was as* Ephraim, *an untamed heifer.* (& Phil. 4.7. Jer. 31.18.) (he ſpake this very low.)

4. Q*u.* Why do you ſpeak no louder? are you weaker with your joyes, then you were with your Terrors?

Anſ. *I had more cauſe in my Terrors, when I abus'd my body; but I never felt it, till now. I beat my head oft againſt the wall; and tooke my fleſh in my teeth: and the more and ofter I did it, the leſſe I felt it. And when I had an opportunity againſt my life, and did not take it; then I beate my ſelfe for it moſt of all, becauſe it tooke not effect: Or if I ſpake any thing that was of-*

offenſive to any with me, or did that I ſhould not; when it was brought to mind afterward, then I abuſed my body for it, moſt of all. And that I did ſo then, is the cauſe why I lie here now. For now that he hath brought me to my ſelfe, now I feel it. He did not only bring my ſoul to hell, and brought it back again; but my body to the grave, that he might raiſe it up againe if he ſee it good. (h 1 Sam. 2 6,7.)

5. *Qu.* Why do you not eat? Why do they not get things for you, that you may riſe again?

Anſ. *I doe eat. But its meat to eate, that the world knows not of; but thoſe that taſt of it; His words were* a *found, and I did eat them.* (a Jer. 15.16.) *His words are the joy, and rejoycing of my heart; his words of mercy, and love, and joy in the Holy Ghoſt; which fill an empty ſoul indeed, as I was: which is meat indeed, both to ſoule and body at the preſent.*

Queſt. Whether do you not refuſe the creature out of temptation?

Anſ. *No, for I would eat, if I could: my ſtomack was then fil'd with terror that I could not eat: and now with joy. If I could, I would take the Creatures; but for the preſent I cannot: But if he ſee it beſt for his glory & my good, I wait for a power from him for this, as well as for the reſt that he hath done for me: for I know that all power is in his hand, and all my times are in his hand: therefore I deſire to wait on him.*

6. *Qu.* Whether could you endure to be mock'd and ſcof'd, & jeered at in the world? If ſome ſhould ſay, *This is ſhee that was mad*, or *that counterfeited*, could you endure it?

An

Anſ. *Its no more then my Lord and Maſter was before me: They ſaid*, he was *mad*, and had a Devill: *and the Souldiers* mock'd *him. Let me undergoe the uttermoſt, I do but follow his* [a] *ſteps. And if I will be one of Chriſts, I muſt do ſo* [b]. *He ſuffered it but for ſuch a one as I, though he was the Son of God; yet hee made himſelf of no reputation* [c]. *And what was it for? but to dye for me the chiefeſt of ſinners; that I might live; to have life from him, that I might live to him* [d].

[a] 1 Pet. 2. 22.
[b] Luke 14. 26.
[c] Phil. 2. 7, 8.
[d] 2 Cor. 5. 14, 15

7. Q. Whether could you be *content with Chriſt alone* now, and take no comfort in any thing in the world, but be ſatisfied with him alone?

Anſ. *Yes, very well: for he is* a ſatisfying Chriſt: *for having him, I have* enough, *I have* all things. *Therefore I deſire not to look after pleaſures in the world, for I have* enough *in him* [e]. *For hee is full of ſatisfaction: & I have taſted of that fulnes, Grace for Grace* [f]. ([e] Phil. 4. 11, 12. [f] Joh. 1. 16.

8. Q. Whether doe you love God now, more then you did before?

Anſ. *I know not that ever I lov'd him at all before: For I had no love at all, neither to the Creator, nor to the creature: for all were enemies. All the ſight of God I had then, was, that hee was an enemy. I ſaw no excellency, nor beauty* [h], *nor comelineſs in him to be deſired at all.* ([g] Tit. 3. 3. [h] Iſa. 53. 2.)

It muſt be one that hath attained to great love, that can love a deformed creature. God is LOVE *it ſelfe* [i]: *yet he is pleaſed to looke on ſuch a deformed creature as*

I; none more then I. Therefore hee shows his great love indeed, that he loved me withall. Therefore I love him with the same love that he loved me[k] first.([1]Jo.4.16.[k]19.)

I was a child of wrath, dead in trespasses and sinnes; a stranger from the Covenant of promise; without God, without hope; far off from God: indeed I was an enemie to God. Yet he was pleased to reconcile enemies: therefore its free love, to love such a one; to quicken such a one; to bring such a one neer, that was so far off. It [c]*was love indeed, that made me love him. It was this,* [c]*that made mee to see a beauty and excellency in him;* [c]*which made me love him above ten thousand worlds:* [c]*If all the glory of them were in one, and given to me;* [c]*I see more to be desired in him, in the least glimpse of* [c]*him, then in them all. Therefore I looke on him above them all. When I saw him as an enemie to me, I could not love him: But now I see him a reconciled God in Jesus Christ, to such an enemie as I, even I, the chief of sinners; which constraines mee to love him.* ([2]Cor. 5. 14.)

9. Q. Whether do you PRAY?

Ans. *I doe pray: but 'tis that the Lord would give submission to his will. As long as I am in the body, I have cause to pray. I cannot forget to pray for* troubled souls *that come hither to mee. But for my selfe, my chiefest worke is now to* PRAISE *the Lord, for what he hath done to my soul. For Praises wait for God in* Zion: *And for what waits it? but for* Zions deliverance *from her* hard bondage. *Zion was a* Wilderness, desolate, forsaken, forgotten of God, *for the present, in her own*

own apprehenſion. And when God is pleaſed in fulneſſe of time, to manifeſt himſelf, and to ſhew his love to Zion freely, and to marry her to himſelfe, (ſuch a one as I was,) and to eſtabliſh Zion *on a ſure foundation, that is, upon himſelf: that though the mountaines and hills depart, yet his loving kindneſſe ſhall not depart: then* PRAISES wait for [l] God in Zion: *for* Zion *then hath anſwer of her* prayers. ([l] *Pſal.*65.1.)

10. Q. Whether find you a tickling of pride or hypocriſie, when ſo many people, & ſome great ones come to ſee you? do you not ask who were the great people, when they are gone? and take pride in it?

(A like *Queſtion* was before: and ſhe anſwered: *No: the more love God ſhews; the more I am abaſed.* Another time when a Noble Lady ſate on the bed by her, & ſhe was not moved at it; one whiſpered to her, that it was a great Lady: She anſwered, *Its no more to me, then if it were* ſuch a one: naming a meaner woman, *troubled in Spirit*, that oft came to her.

And now to this Queſtion) ſhe anſwered, *No, its far from me. For if I were in a Wilderneſſe, where none came to me; I ſhould take as much glory there, as in ſuch abundance coming to mee in this place* [n]. *For the Saints of God will give thanks for me in generall, though they know me not in particular. And unleſſe it were ſome that I knew before, I know not any that come; and I looke not upon them, unleſſe it be on ſome troubled people that come: for I enquire after theſe; but I enquire after none elſe.* ([n] John 5.44.)

11. Q. How know you thoſe that come hither, that they are truly troubled for ſin? for many will make as though they were ſo, but are not.

Answ. *None knows the secrets of God, but himself. And those to whom he reveals his secrets to, by their own experience they may guesse at it, who is, and who is not* [a]. *One that is indeed burthen'd for sin, its not an easie burthen for them to lye under: they would be out of it, if they could. These are weary of their sinne: and nothing else can content them, but a glimpse of the love of God, in the face of Jesus Christ* [b]. *So far I guesse them to be really troubled for sin.* ([a] 1 Cor. 2. 16. [b] Rom. 7. 24, 25.)

12. Q. How put you a difference in the *Trinity*, between the Father, the Son, and the holy Ghost?

Ans. *These three do all agree in one, & they differ not in working a new Creation in the soul. They are three in manifesting their workings. For, None can come to the Sonne, except the Father who gave them to him, draw them: Ther's the* Fathers *work to* give *&* draw *them* [c]: *For these the Son layes down his life, and receives them: All that thou hast given me, shall come unto me* [d]: *I have kept them, and lost none. Its the work of the* Spirit, *to unite the soul & Christ together, to make of twain one* [e]. *Thus their three works are manifested to the Soul. Yet these three agree* [*f] *in one.* ([c] Joh. 6. 44. [d] 37. [e] 1 Cor. 6. 17. [*f] 1 Joh. 5. 7. *Complut. Plant.*)

June 3. The *Relator* asked her further about this *Mystery* of three in one.

S. Answ. *The* Father, Son, *and* Spirit *are in Union: These three agree in one, and so ther's no disagreeing or differences therein: But there are various dispensations to the creatures capacity; so there are three:*

First,

First, the Father, *that in his love sent the Son* g *to reconcile sinners to himself.* (g Joh.3.16. Rom.5.8.10.)

Secondly, the Son, *the Word* h, *who was sent; that tooke our Nature; to redeeme us from all iniquity, and to bring us to the Father.* (h Joh.1.1. i 14. Heb.2.14.)

3dly. The holy Spirit, *who was sent by the Father, in Christs name* k, *to manifest this love of the Father, & of the Son, to the Creature: which the creature could not know, but by the Spirit of God* l, *who quickens them that were dead in sin* m: *and he teacheth and leads the soul into all truth* n. (k Joh.14.16.26. l 1 Cor.2.9, 10. Tit.3.5. Joh.3.3.5. m Rom.8.10,11. n Joh.16.13.15.)

13. Q. (*May* 31.) was, Whether is any thing revealed to you, how it shall goe with the Church of God?

Ans. *I know and verily believe it shall goe well* o *with those that fear the Lord,* (o Isa.3.10.)

Q. How mean you? in spirituall, or in outward things?

Answ. *Specially in spirituall, I mean: and so far as it is for their good in outward things, God will dispose of them.*

14. Q. She having said, that her *sanctification as well as her justification did proceed from Christ*: Mr. *Adderly* asked her how she proved it?

Answ. *I believe that out of the side of Christ, did issue both* blood, *and* water, P. *Blood to take away the* guilt *of my sin: and water to wash away the* filth *of my sinne* q. *So that from my Lord Jesus Christ, doth issue both my* justification, *and my* sanctification. *He is made*

made to me, Wisdome, Righteousnes[r], Sanctification & Redemption. ([p] Ioh.19,34. 1 Joh. 5.6,8. 1 Cor. 1.30.)

Another maid that was a *Moore*, not borne in *England*, being in *affliction*, both in soul & body, came to her; telling her of her sad *Temptations*: (her words were better understood by Mrs *Sarah*, then by the writer: and sometimes were guessed at from the *Answers* given to her; (*viz.*)

Maid. I am sore assaulted by Satan.

Mrs *Sarah. Christ is lifted up, and held out to you, as the Brazen Serpent was in the* [a] *Wildernes. Though you are stung by the old Serpent, yet healing is in Christ for such as you. Shall your sinne seperate from Christ?* ([a] Joh.3.14.)

Ma. I know it shall not [b], if Christ were willing to save me, for he is able to do it. ([b] *Ro.* 8. 34,35.)

Mrs *S. Do you question the willingnes of Christ? He is your King, & he will save you* [c]. *He is as willing to heal you, as you are to be healed. He gave his life for saving the ungodly, and sinners* [d]; *therefore he is willing to save them. Do you desire after Christ?* ([c] Isa.33. 22. [d] 1 Tim.1.15.)

Maid. Yea, I Desire him with all my heart. I long for him.

Mrs *S. Its he that works the will and the deed: he works that desire in you.* ([e] Phil.2.13.)

Maid. I feel that God is angry with me.

Mrs *S. His anger is but for a moment: but his mercy is for everlasting.* ([f] Isa.54.8.)

Maid. Yea, if I could believe.

M^rs

Mrs *S. Doe you ſee a want of Faith? that's your chiefe want: If you had Faith, you had enough: and this is true Faith, to believe that Chriſt dyed for you the chiefeſt of ſinners* [i].

Maid. I am a filthy wretched ſinner.

Mrs *S. Who was a ſinner like me? Who was worſe then* Mary Magdalen [g], *then* Peter [h], *then* Paul [i]? *Yet they obtained mercy. Are you tempted againſt your life?* (g Mar. 16.9. h 7.i 1 Tim. 1.13--16.)

Maid. I am often tempted againſt my life.

Mrs *S. Why, what cauſeth it?*

Maid. Sometimes this, becauſe I am not as others are: I do not looke ſo as others do.

Mrs *S. When Chriſt comes and manifeſts himſelfe to the ſoul, it is* black *in it ſelfe, and uncomely* [k]: *but He is fair and ruddy, and he cloaths the ſoule with his comelines that* [m] *he puts on it, and makes it comely therein: and in him the ſoul is all fair, and there is* [l] *no ſpot nor wrinkle, nor any ſuch thing in it in his account; becauſe hee hath cleanſed it by his blood, from all ſin. Its not you that do it, but Chriſt that will do it: as he ſaith,* This is my Covenant [n], I wil be merciful to their iniquities: & I'le give you a new heart [o]; (o *Ezek.* 36.26.) I'le put my fear in your heart; I'le write my Lawes there. *Though the ſoul cannot believe at all; yet he remains faithfull, and* cannot *deny himſelf* [p]: *he ſaith not, he* will not, *but he ſaith he* cannot *deny himſelfe.* (p 2 Tim. 2.13.)

k Cant. 1.5. l ch. 4.7.
m Ezek. 16.6---10.
n Hebr. 8.10.---12.

Maid. He may do this for ſome few, but not to me.

M^rs

M^ris *S. He doth not this to one only, nor to one Nation only; for, many Nations must be blessed in him*[q]. *He came to give his life for a ransome for many, to give himselfe for the life of the world*[r]. *Hee is a free agent; and why should you exclude your selfe?* (q Gen. 22. 18. r Joh. 6. 51.)

Maid. I had a light followed me: but now hee is hid from me.

M^ris *S. The house of* Jacob *was the Church of God: and yet he hid himselfe from them.* (s Isa. 8. 17.)

Maid. I am a dry barren ground.

M^ris. S. *Christ will pour water on the dry and thirsty land*[t]. *He satisfies the hungry soule with good things*[u]. *Its*[w] *all done by Christ already, for poore barren soules: there is nothing now to do, but to manifest it by the spirit to you. You know, God hath made you, & he bare you up all this while. Do you think any could do this, but God? & hath he done all this for you, & do you thinke he will*[y] *not deliver you? Did he*[z] *bear & carry the* Israelites, *that had beene bond-slaves in Ægypt, through the wildernes, into Canaan, (notwithstanding all their sins and provocations, & hardnes of heart;) and will not he bear you, and carry you out of your selfe, into himselfe, though you be a bond slave to sin and Satan? He works and none shall let him.* (a Isa. 43. 13.) *Who shal let this mighty God? shall sin or Satan? He works where he will, and when he will. Though he tarry, waite for him: for h· that shall come, will come, and will not tarry.* (b Abac. 2. 3.)

t Isa. 44. 3.
u Lu. 1. 53.
w Jo. 19. 30
2 Cor. 5. 19. Col. 2. 13. 14, 15.
x 1 Co. 2. 11.
y Jud. 13. 23
z Isa. 63. 9. Jer. 2. 26. Act. 13. 17. 18, 19.

The

The *Relator* ſpake afterwards with this afflicted *Maid*; ſhe told him the Lord had given ſome ſupport and refreſhing to her, ſince that conference. The Lord alone be exalted for it, who works all our works for us, [c] and in us. For what have we, (any of us) that wee have not received [d]? And where then is boaſting? It is excluded [e].

[c] Iſa. 26. 12.
[d] 1 Cor. 4. 6.
[e] Rom. 3. 27.

June 2. A godly man came to her, and told her, *hee was convinced in his Conſcience to come, to enquire the truth about an ill report hee then had heard, and judged it was falſe: it was this*; Some great perſons having come to ſee her from *Weſtminſter*: ſhe being told thereof; that ſhe ſaid thus; *A greater then* Solomon is *here:* as if ſhe gloried more in her ſelf, then in the worke of Chriſt in her. To whom Mrs *Sarah* anſwered thus: *Its far from me to* glory *in my ſelfe, but in my* infirmities [g]; *and to lie downe in my* ſhame, *and to have confuſion cover me. In my* terror *it was far from me: & now ſeeing a* glimpſe *of the love of God, it doth* humble *me throughly: which nothing elſe could. And now, if I ſhould glory in this worke, but only in exalting Chriſt, it would be as* great *a ſin, as* ever *I committed yet: but only the ſin of unbeliefe* [h]. The truth was thus; One day amongſt others that came, one told her, there were

If all that *heare* ill reports, would *reſerve* an ear for the *abſent:* there would be leſſe *printing*, & prejudice againſt the *innocent*, then there is: [f] *Prov.* 18. 17. ([g] 2 *Cor.* 12. 9.)

ſome

were some that came far, and desired to heare her speak, what God had done for her: She answered, saying: *The Queen of* Sheba *came far to hear the Wisdome of* Solomon; *but behold, a greater than* Solomon *is here* [l]. *Christ himself, to worke a new Creation in the soule: To turn me from the ruling power of Satan, and utter darknesse, to his everlasting light* [k], *to turn a Prodigall to himself: even me, that was as bad, or rather worse; yet he hath turned me. It was his worke to turn me, therefore he deserves the praise of his own work. To cloath Legion in his right mind* [l], *and sets him at his feet; yea in his bosome. It was his love indeed to such a one as I. This I say, that Christ may have the praise of his own worke, and none else: because hee did it alone.* ([h] 1 Joh. 5. 10. [i] Lu. 11. 21. [k] Acts 26. 18. [l] Mar. 5. 15.)

This was what shee said at that time, to those from *Westminster*: and many moe being there in the room; and her *voice*, through her weakness, being very *low*; whether some heard her speak but *part* of the words beforesaid; or some that her speech was related unto, God knoweth: but some did *detract* from, and wrested her Expressions: and thus "raised an *ill* report. *If the receiver be as bad as* "*the Thiefe; one had need be wary; lest hee receive* "*prohibited goods.* Some *other* false reports, some have *made*, and others have *spread* already: but this may be an *Item* to all, to take heed, *what* they hear, and of *whom*: and to warne all that are professed Christians, not to come short of *Aristides*, a professed *Heathen*; who us'd to lend but *one ear*

"to

to a party preſent, that inform'd him againſt one abſent; and to lay his hand on his *other* ear; ſignifying to the *reporter*, that he would *reſerve* one ear for the party abſent; and not *judg* the caſe, till he heard the other alſo [o]. Shall not *Ariſtides*, & heathen *Fæſtus* riſe in judgment againſt many in our generation, & condemn them? When we ſee how *Fæſtus* alſo would not paſs judgment againſt *Paul* being abſent, though hee had *information* againſt him, not by one or two, but by *many*; and thoſe alſo being of his own * ſect [*Act. 26.5,6,7.22.] & Religion in the main, and of ſpecial note & ſtrictneſs among them: yet being *deſired* by them, he refuſed it, ſaying, *It is not the manner of the Romans, to deliver any man to* [n] *dye*, (ſo to judge him,) *before that he which is accuſed, have the accuſers face to face; and have licence to anſwer for himſelf, concerning the crime laid againſt him.* [m] Act. 25.15,16.

[n] A good name is better then great riches, *Prov.* 22.1. *Prov.* 25.18. Therfore it is worſe to rob or wrong one in this, then in the other, [o] *Prov.* 18.17.

June 3. 1647. Shee told the *Relator*, how the Lord prevented her ruine, about *Feb.* laſt, *viz.* That one night ſhe watched till her *Mother* was aſleep; and then ſtole out ſoftly from her, taking the key of the buttery door; which ſhe opened, went in, and locked it to her, taking the key with her; ſo to make ſurer her diſpatch without leſt: and there being

ing a window to the House-tiles, she crept out, (to doe like *Judas*, to cast her self down to dissolve her self;) and in the dark she *saw* there a fire, and *Satan* as a *roaring Lyon* in it: yet still being perswaded (through his delusion) there was no other hel; but that she felt in her conscience; shee went within a quarter of a yard of the edge, being ready to leap down, when none could see or hear her; and now was no creature to hinder; then was this spoken to her distinctly; *Thou shalt not fall downe, and burst asunder, as* Judas *did, and so dishonour God that made thee.* Upon this, the *sight* vanished, as if it never had been: and she fell not down, being thus kept from it; and sate down by the *chimney* there; and after awhile, beate her head against it, till it *sweld* abundantly: and the more she dashed it, (then, and at other times,) the lesse she felt it. Her tender *Mother* awaking, missed her, and sought about, and caused one to break open that buttery door: & crept out, and there found her *Daughter*; who had not power then to leap down from her; but when her Mother would have her come in at the window, shee tumbled down, her *head* falling on the *bricks*: which "with other such hurts before and after, (shee oft "so beating her head,) was one occasion of her *head* "and *eyes* so great weakenesse of late time, since her "soules deliverance.

After that *desperate* attempt, she had secretly got "a *knife*, and hidde it, to dispatch her self withall: and then she was glad, and not so troubled: so that her

her Mother hoped ſhee was now better. And on a *Munday* morning, ſhe defired of her Mother, to heare the *Lecture* at night by Maſter *Carter* at *Fiſh-ſtreeet-hill*, and firſt entreated ſhe might goe ſee a neighbour; which her Mother granted, hoping ſhe now might truſt her to goe. That neighbour not being within, it was caſt in her mind to go to *Lambeth Marſh*, (which ſhee had alſo purpoſed in the morning,) there to diſpatch her ſelfe: and therefore had ſhe taken the *knife* alſo with her. Over the bridge ſhe thus went, & quickely came to *Lambeth-Marſh*; There ſhee went towards the Trees, and ſaw them dry without leaver, or fruit; and thought, ſo was her ſoul, as they. She ſate down by a ditch; & ſtudied whether ſhe ſhould drown her ſelf in *Thames*, or there? and concluded *there*; becauſe *there* it was more private, that none might hinder her. Then ſhe thought, (as ſhe had often thought on the like ſad occaſion,) ſhe muſt like *Judas*, firſt *repent*, & then*undo her ſelf: (*Mat.* 27.5.) as if that would ſerve. Whilſt ſhe was about this, two that ſeem'd to be Miniſters, ſaw her ſitting there alone, came to her, and *asked* her, how ſhe did? (for now they ſaw her weeping;) and why ſhe ſate there? She had no power to conceal it, but ſaid; *I am not well, I am as ſad a Creature as any on earth. I ſee my condemnation, and nothing elſe. I cannot be well till I have taken away my life.*

[of which ſee more, p.159.]

Min. Whither were you going?

S. Anſ. *I had thoughts of hearing Mr* Carter *on Fiſh-ſtreet-Hill.*

Min. This is not a place for such a one to sit in: and by Gods help, we will bring you thither. So thither they brought her. But as she went, It was put in her mind to go thence that night to the *Dog-house*, (she had heard of) in *Moorfields*, there to offer her selfe to the Dogs, to eate her up, that her Mother might never hear of her more. But at the Sermon her *Mother* seeking her, espied her: and she again hid her self beyond others: but her Mother again found her, and had her home. This was but about a moneth before *April* 6. beforesaid, of her *deliverance*.

June 8. being *Tuesday*, the *Lecture-day* there, (where Mr *Ed: Richardson* of *Yorkshire* the *Relators* friend, was desired to preach:) upon occasion of *two passages* in his Sermon, two *Questions* were put to her. (Her answers were suitable to his resolutions.)

Qu. 1. Whether persons that rightly believe in Christ, doe not first feele their great need of him?

S. A. The Gospel is the Ministery of the Spirit. He convinceth of sin, because they believed not: and what great need they have of Christ: and till then they never rightly believe. I have found it hath been so with me. No sinne is like the sin of unbeliefe. The enemie is the Grand enemie of the soul: that sin, is the Grand sin of the soul. Though it be the great sin of all, and the damning sin; That yet Jesus Christ should not only bid such a one believe, but give it to believe, it is to be admired.

2. *Quest.* Whether many are not worse by hearing

ring the Goſpel of grace in Chriſt to the ungodly, and chiefeſt of ſinners?

S. Anſ. Many are worſe, and many are better. The Word by the Goſpel is to be preached to the world of ſinners; that is the word which became fleſh [x]. (1 Pet. 1. 25. [x] Joh. 1. 14.) *That Chriſt came not to be miniſtred unto, but to miniſter, and to give his life a ranſome for many* [a]. He is not to be *miniſtred unto* by workes of our righteouſneſſe, or our preparing our ſelves firſt for him, or any worthineſſe in our ſelves; but to miniſter, *that is, to ſupply our wants; firſt the Spirit, and therewith, righteouſneſſe, peace, and joy; which make an empty Soule full indeed*; and to give his life, *not to ſell it to them that have* money, *but to give it, to them that have none*: his life, *no leſſe price*: a ranſome *for us bondſlaves: that were in* bondage, *to Satan, ſin, and corruption*: for many, *for a number leſs number, that none can number; ſo they are indeed, if all be gathered together: though but a few in compariſon of the reſt: for* many are called, but few are choſen [b]. *It's there for* many; *here for* few. Many *are called by the word to Believe, and to Repent: all, where the Goſpel comes: but* few *are called out of their ſinfull ſtate.* ([a] Mar. 10. 45. [b] Mat. 20. 16.)

June 10 1647. It being now above 75. dayes ſince ſhe did eate at all: and full 65. dayes ſince ſhe did ſip or drink two dayes together, her drink being only fair water for about twenty dayes: and ſince that, ſome ſmall beer: and both theſe only at once

ſtill in two, three, or four dayes; of late in four or five dayes once; and then no more till about ſo long after; ſhe having never been able to ſtirre out of bed, ſince *April* 6. being 65. dayes, through her great weakeneſſe; eſpecially in her *head*, by her ſo *beating it againſt the walles in her Terrour*;) and and now ſhe being very weak, unlikely to live, unleſs ſhe took ſomewhat; [except he who ſo miraculouſly had upheld her ſo long, ſhould hold out the ſame great power and goodneſs ſtill unto her; ſhe not having taken ſo much as a ſip of any thing at all, for four or five days laſt, nor ſo much as moiſtned her mouth or lips in all that time: and had enjoyed very little reſt, for a week together, or more:] The *Relator* perceiving it now, (as from time to time formerly,) ſpake to her about eating or drinking ſomewhat.

S. Anſ. *I am not hungry nor thirſty.*

Rela. I have ſometime neglected my body, till I ſaw I muſt not wrong the Temple of the holy Ghoſt [c]: and then I durſt not but eat, though I had no mind to it; becauſe 'tis an ordinary meanes of preſerving life and health. ([c] 1 *Cor.* 3. 17.)

S. Anſ. *I cannot doe it; I do not abſtain out of wilfulneſſe, for I would if I could: nor have I any command or temptation in my ſpirit againſt it, as if I ſhould not: but it is, becauſe I cannot. When I have tryed, I am the worſe by it, I cannot digeſt it; and the ſmell of it hurts me.*

The *Relator* durſt not then further urge her: and being

being ready to depart; She *entreated* his *viſiting* ſome of the *deſpairing* ſouls that had been with her; and to *pray* for *them*: and for *her ſelfe*, that *ſhe might quietly ſubmit to the will of God, to live or dye; for ſhe found not ſuch contentednesſe to live, as ſhe deſired, but rather longing to be diſſolved, to be with Chriſt; which was beſt of all for her.* (Phil. 1.23.)

So he left her more drooping, weak, and penſive, then at any time; ſhe now to the eye of man, drawing neer to death, as he apprehended, & was much affected with it; and ſpake of it to ſome.

☞ But yet remembring ſome expreſſions of Faith, that ſhe had uttered before, touching the raiſing up of her body, as well as her ſoul (*p.* 33 *u.* 35 *d.*) hee had hopes the Lord would yet raiſe up her body, to the praiſe of his Name, & the refreſhing of others, that are deſpairing, diſconſolate ſouls. And now, *behold and ſee the* LORDS *doing, for it is marvellous, & worthy to be remembred.*

That day, and until about ten of the Clock at night, and all that weeke before-going, eſpecially (on and) ſince Tueſday beforeſaid, ſhee had theſe words following her, and ſtill as it were ſpoken to her again & again: *viz. With long life will I ſatisfie thee* (Pſ. 91.16.) At firſt ſhe took it to be meant of Eternall life in glory, and rejoyced in it. But when it was opened to her, to be *of long life here*: Shee thought that would not ſatisfie her; and therefore ſhe would not regard it: being ſo deſirous to be *abſent* from the body, and to bee *preſent* with Jeſus

Christ, (2 Cor. 5. 8.) a *little glimpse* of him that she felt, was so sweet, shee so desired the *full fruition* of him, that she was not so contented to live, as was meet; and as now (having a sight of it) she desired prayer for her, that she might be; & that she might quietly lie down at the feet of God, to do with her as he would: that she might not be *so weary* of the condition the Lord allotted to her. About *tenne* at night, this came in, as if it had been whispered to her soul from God: *Thou hast not* wearied *me with thy Sacrifices; but thou hast* wearied *me with thy sins: Yet I, even I am he, that blotteth out thy transgressions for mine owne Names sake* [a]; *and will remember them no more for ever; no not for ever. Thou art mine, my desire* [b] *is towards thee. I will heale thy backe slidings; I love thee freely; I forgive all thy sins for my Names sake; as though they had never been committed. Come and see, how I have loved thee! How I have ever loved thee! Behold and admire this love of mine. Fathom this sea of my love if thou canst, which drowns the multitude of thy sins: & see how I have ever loved thee from eternity, with an endlesse, boundlesse, & everlasting* [d] *love: the number of thy sins, and multitude of thy transgressions against me, shall never be able to separate the* [e] *union that I have made betweene thee and me.* ([d] Jer. 31. 3. [e] Ro. 8. 35 39.)

[a] Isa. 43. 22, 25.
[b] Cant. 7. 10.
[c] Hosea 14. 4.

This manifestation exceedingly melted her heart; and the more abased her soule before him; And she said; *Lord, What wilt thou have me to doe?*

In

It was anſwered, as that to *Paul*, [Act. 22. 10.] *Ariſe and goe to* Damaſcus, *and there it ſhall be told thee what thou ſhalt doe: So* (it was given her to underſtand that) *ſhe muſt ariſe* from that ſinfull condition, *and goe*, out of her ſelfe, *to Chriſt, and hee would tell her what ſhe muſt doe.* And as he ſaid to *Paul*, (Acts 26.16.) *Riſe, and ſtand upon thy feet: For I have appeared to thee for this purpoſe, to be a Miniſter and a witneſſe, both of the things thou haſt ſeen, & in which I will appear unto thee.* So God had bid her *Ariſe*, and he had raiſed her ſoul from the loweſt hell; and now he perſwaded her, that he will *raiſe up her bodie alſo: that ſhee might be a Witneſſe of the* Grace of God, *to miniſter to* others, *what hee had adminiſtred unto* her. And that as *Paul ſhould be witneſſe, both of the ſufferings of Chriſt for him, and of his owne ſufferings for the Name of Chriſt: So ſhee ſhould be a witneſſe of both in like manner: and ſett to her ſeale, that GOD is true, in whatſoever he hath ſpoken, and cannot deny himſelfe.* And as *Paul*, when hee was to live, and to ſuffer many things; He ſaid, *None of theſe things move me, neither count I my life deare unto my ſelfe, ſo that I may finiſh my courſe with joy, and the Miniſtery.* (Act. 20. 24.) So *ſhee muſt not count her life dear to her ſelfe, no not her being with Chriſt, which is farre better then this life:* being confident, that *ſhe ſhould finiſh her courſe with joy:* and *now ſhee muſt teſtifie and miniſter that Grace of GOD* that ſhee had received, *unto others.*

Other places of *miniſtring to others* were brought into her, beſides that of *Paul*. Another was of *Peters wives Mother*, Mark. 1.30. *Anon they tell Jeſus of her: and hee came and tooke her by the hand, and lift her up: and immediately the feaver left her: and ſhe miniſtred unto them.* Not to Chriſt onely, but to others, *And ſo muſt ſhe. As Chriſt himſelfe came not to be miniſtred unto, but to miniſter*, Mark. 10.45.

A *Third* (or 4th) place was, *Lu.* 5.20.25. where Chriſt ſaid to the man that was ſick of the Palſey; *Man thy ſins are forgiven thee.* There he firſt cured the ſoul, and then the body, ſaying, *Ariſe, & take up thy Couch. And he aroſe, and went, & glorified God*; declaring to others what God had done for him. *And ſo muſt ſhe.*

Beſides thoſe three or four places of *miniſtring* to others, there were *ſix places* more brought to her of ſuch as *Jeſus Chriſt raiſed up* by his power: and they were ſet on with power on her ſoule. One was *Lu.*7.14. Chriſt ſaid to the widows ſon, *Young man, I ſay to thee, Ariſe, and he that was dead, ſate up, and began to ſpeak.* Yet ſhe deſired, if ſhe might have a place to her more particular. Then was given in that in *Luk.*8. end; where *Chriſt* ſaid; *Maid, ariſe.* And after that a third place, *Mar.* 10.49. It was ſaid to the *blind man* by Chriſts Diſciples; *Be of good comfort; riſe, He calleth thee.* He called, that would make him whole every whit. (This was ſuitable to her whoſe *eyes* were ſo weak, and dim.)

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A *fourth place*, Act. 9. 34. *Peter* ſaid to *Æneas*, *Jeſus Chriſt maketh thee whole*, and he aroſe immediately.

A *fifth place* was, *Act.* 3. 6. *In the*Name of Jeſus Chriſt of Nazareth, ariſe and walke: and he aroſe immediately, and leaped, and praiſed God: So thou in the*power, and efficacy of the power of Jeſus Chriſt of Nazareth, ariſe and walke, Ieſus Chriſt maketh thee whole.* Then had ſhe *Faith* given her, and *Power* inſtantly, that ſhe ſhould ARISE: but her Mother being aſleep in the bed with her, ſhe forbare, till her Mother did awake in the morning.

* So *name* is put for *power* there, *Act.* 4. 7. 10. ἐν τῷ ὀνόματι. expo. *Phil.* 3. 10.

Yet there came *one place more*, (more full, more particular, and more familiar,) *Mark.* 5. end, *Talitha cumi; Damſel, I ſay to thee, ARISE: and ſtraightway ſhe aroſe, and walked. And hee commanded that ſomewhat ſhould be given her to* EATE. Here was her *Eating*, *Ariſing*, and *Walking*. And a full perſwaſion was given her therewith, that ſo it ſhould bee with her ſelfe. Thus ſhe lay fully confirm'd therein; not ſleeping that night at all, but enjoying ſweete *communion* with God, till the morning. And *June* 11. when her Mother awoke, and was ariſing, ſhe ſpake to her with teares in her eyes, being grieved that (through that foreſaid penſiveneſſe) ſhee had not ſpoken a word to her Mother, and thereby might offend her; entreating her pardon; which was ſooner granted, then asked. Then ſhe declared what ſweet refreſhings the Lord had given in,

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that night, with power to her soule, in behalfe of her bodies restoring: and named the severall places beforesaid, the *Chapter* and *verse*, as they were given in to her that night, so as they never had been given in to her in all her life before; desiring the *Maid* that tended her, to turne to the *Scriptures*, one by one; which she did; and read them, to the last: She declaring what *power* came with the words into her: the *last place*, being, *Damsell, I say to thee Arise,—and be commanded that somewhat should be given to her to eate.* So now she desired, they would *give her somewhat to EAT.* It being demanded what? she would they should give her some *broiled fish.* Which was a strange expression to them, from her, that had not eate a crum of bread, or other meate in 76. dayes; nor so much as wet her lips for the last four or five dayes. But she speaking with such *power* and evidence, they believed. Fish was got, and broil'd, and brought to her: and she with joy in the Lord, did eat of it heartily before them. And said; *She did eate it, because Jesus Christ had sweetned it before: Therefore* she said, *she found as much savour, and satisfaction, and delight in it, as if shee had all the dainties and delights in the world in one:* So was this unto her.

Having eaten, and beene refreshed, and blessed the Lord; (not finding the least distemper, or inconvenience at all thereby;) Then shee called for her *cloathes*, (who had not beene able to *arise*, no nor to hold up her head any while in the bed, since

since the sixth of *April* to this 11th of *June*, being 66. dayes: Her *cloaths* being given her, shee put them on, and *arose*, and *stood* on her feet, and *sate down* in the Chamber, joyfull in the Lord, receiving no hurt thereby. When she cald for the *Fish*, (as she said,) she had this apprehension cast into her: *Thou hast fasted long; thou shalt fast no longer; it was but to make my power knowne to the sonnes of men, what I have done, and what I can doe,* (2 Cor. 12. 9.)

Thus the Lord gave a *prolonging* of her life, by *Faith*, in the Name of *Iesus Christ* of Nazareth. Thus by *faith* she did *Eate*, and *Arise*; and believed shee should *Walk* also. The *two* former she did that instant *June* 11. The *third* was reserv'd to try her and others, till the Lord should see fitteſt.

About the same time of *June* beforesaid, the *Relator* heard of one *H. T.* (*pag.* 43. *) that then had great enjoyments of God, and could not take in a crum or sip of the creatures, for full 6. dayes together; yet being in bodily health. It being believed by many good people, the *Relator* desired to speak with the *party*, who is of *approved godlines*; and did; and was certified thereby of the truth thereof, *viz.* from the end *June* 9. till the beginning of *June* 16. 1647. And that both in that time, and before, *the Lord had given in severall discoveries of things to come.* Some particulars whereof were then related, (*viz. June* 19.) It seemed strange to him. Yet he durst not then reject it, being related in a tender modeſt manner, *exalting God* therein. Since this he hath recalled theſe particulars following. 1. That

1. *That* its *no* where ſaid in *Scripture*, that Prophecy, or Miracles, or knowledge are ceaſed.

2. That M. *Fox* in the *Booke of Martyrs* cites many *Miracles* wrought, and *Propheſies* uttered both in the *firſt hundred* of yeers after the Apoſtles; & in the *ſecond*, *third*, *fourth*, *fifth*, and ſo along to his time. The like do *Euſebius*, *Socrates*, and other Eccleſiaſticall approved Authors, unto their times. M. *Fox* cites *Propheſies* of late times alſo, revealed to *Iohn Hus*, to *Martin Luther*, yea and to *himſelf*. Beſides other experiences he hath known of.

3. Hee hath weighed ſeverall *Scriptures*, that ſeem to hold out ſuch things; as, *Iob.* 16. 18.-13, *I will ſend the Comforter, and he ſhall convince of ſin, of righteouſnes, &c.*—*And he will ſhew things to come*: and *Acts* 11. 28. *Acts* 21. 9. & 11. *Agabus*, and *Philips daughter* propheſied, *Acts* 2. 13. 16, 17.--33. 38, 39. with *Iob.* 7. 38. 1 *Cor.* 12. 8. 10. 28. 31. with 1 *Cor.* 14. 1. Hence he feared to judge or ſpeak ill of what he knew not, and had no experience of in himſelfe: But rather judged, he ſhould *try the Spirits, whether they are of God, becauſe falſe Prophets are in the world*, (1 John 4. 1. Revel. 2. 2.) And ſhould admire the Lord in his grace to worthleſs worms: and ſhould pray for the accompliſhment of the aforeſaid *Scriptures*; as the *Diſciples* prayed thus; *Now Lord, behold their threatnings, and grant to thy ſervants, that with all boldneſſe they may ſpeak thy word*; (the means thereof followeth,) *by ſtretching forth thy hand to heal: and that ſignes and wonders may be done*

me by the Name (or power) *of thy holy childe Ieſus*, (Acts 4.29, 30. & *Luk.* 17.5,6.)

To return: Miſtris *Sarah Wight* aroſe from bed, and ſate up daily, from *June* 11. till the 25. being *Midſommer quarter* day. Yet ſhe remained weake. Her *Mother* and her ſelf before *June* 25. had deſired that ſuch as had ſought the Lord for her, might ſolemnly *Praiſe the Lord with her*, for ſo anſwering prayer, for her ſoul and body. It was concluded to be *June* 26. When, *Behold*, the Lord gives in *the third mercy* before believed and hoped for, the very day fore-going it; that their mouths might be the more filled with the high Praiſes of God, for this addition, *viz.* That by faith ſhe was ſtrengthned, (as before to *Eat*, and to *Ariſe*: ſo) now to *WALK*. And thus it was, (as her ſelfe related it the ſame day, *viz. June* 25. 1647.) The night before it, ſhe was very ill, till about two in the morning. Then it was hinted into her ſpirit, that formerly the Lord had promiſed to her, that ſhee ſhould *Ariſe*, & *Walk*, and *Eat*: And as he had performed two of them, in cauſing her to *ARISE*, and to *EAT*; ſo now he was to fulfill the Other, in cauſing her to *WALK*. Then ſeverall *Scriptures* were brought in to her, with *life and power*: amongſt others, theſe; Acts 3. 6. *Peter* ſaid to the Cripple, *In the Name of Ieſus Chriſt of* Nazareth, *ariſe and walke: and immediately he received ſtrength: and ſtood & walked, and praiſed God.*

Another was John 5. 8. *Ieſus ſaid to the man at*

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the pool, Rise and walke: and immediately the man was made whole, and walked. Another was *Dan.* 10.17, 19. *When* Daniel *was weake, one from God touched him, and said, O man greatly beloved, fear not, Peace be unto thee; Be strong, yea be strong.* He was weake in Spirit, and in body; and here it was twice said, *Be strong:* and now he was strengthned in body as well as in spirit; *and he said, Let my Lord speake, for thou hast strengthned me.*

Another place was, *Cantic.* 2.10, 11. *Rise up my love, my faire one, and come away, For the winter is past.* (With this paraphrase,) The *winter* of afflictions, and temptations *is past*; and the *summer* of joy and consolation *is come:* and *the Sunne* of righteousnesse *is risen*, which makes it a *summer* indeed.

The last place hinted in, was *Eph.* 3.16. *That he would grant according to the riches of his Glory, to be strengthned with might by his Spirit, in the inner man.* This (said shee, in relating it in the morning,) was spoke to me; and I did believe it was so absolutely. And as *Daniel* was strengthened immediatly; *So was I strengthned immediately:* and was vile, and would be more vile in mine own eyes, that the Lord alone may be exalted.

Thus she told her Mother, and another Christian friend: and said she had received strength.

Having declared this, with joy in the Lord, in the morning, *June* 25. being *Midsummer day*, 1647. then she her selfe opened her *head* and combed it: which

which shee durst not suffer to be done the day before, no nor for about 24. weeks before; because it was so exceeding weak and ill, through her so beating it in her former terror, that shee feared it would not hold well together, if it were opened, & of late she had not bodily strength to doe it, till that morning. And now having dressed it, she neither fainted, nor got cold thereby: but desiring her Mother, with the Maid, to *call on the Lord, who is worthy to be praised*; she got up immediately, & stood on her feet, *and* WALKED, *praising the Lord.* She not having walked, nor had so much bodily strength in *fourscore* dayes before: namely, not since that *sixt* of *April* beforesaid.

Thus the Lord the more fitted her for rendring *Praise* to his Name the day following: And hereby he gave in to her friends, greater encouragement, and the more occasion of *High Praises* to our God.

June 26. The day appointed thereto being come, there met together Mr *Barker*, Minister in *Garlick-hill, London*, and the *Relator*, Mr *Sprig*, Mr *Bray*, & Mr *Isaac Knight*, lately of *Holland*, with many other Christian friends, to *magnifie* the Lord with them. It was a sweete and joyfull day to many there assembled: Much of God was seen therein.

The Party walked downe, from an upper, to a middle-roome, the place prepared for the duty; she being veiled; the Lord having made her the more low in her owne eyes, and having the more

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melted and humbled her soul, by the greatnesse of his goodnes towards such a one: (which frame, the Lord continue to the end.)

The Occasion of the meeting was declared; Many of the most materiell of the former passages of the Lords speciall providence, being related, in a way to exalt the *LORD* alone, and not a worthlesse *Creature*.

Praises were then rendred to the *Name of the Lord*, which *is exalted above all blessing and Praise*. (Neh. 9.5.) In speciall with respect to this mercy, to soul and body: & to other Glorious *Attributes* of God, manifested herein.

Some Instructions were also given, for some direction and furtherance herein, both to the *Party* her self, and to her *Mother*, and to *all* present. Amongst others, some from 2 *Chron.*32.25. *But Hezekiah rendred not again according to the benefit done unto him; for his heart was lifted up; therefore there was wrath upon him*,

Whence was observed;

1. *That the mercies of God, require rendrings unto God*; rendring the glory thereof to him.

2. That *the measure of rendring back, that the Lord looks should be endeavoured, is, according to the benefit done to them.*

3. That *all neglect of thanks, or rendring again, springs from pride*, (or the lifting up of the heart,) that's the root.

4. That *the Lords choise servants, are very subject*

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the fearefull ſinnes of pride and unthankefulneſſe.]

5. That *the wrath of God is againſt* [*pride and*] *unthankefulneſſe: The Lord takes it heavily, when his people walk* [*proudly or*] *unthankfully.* The *firſt* was then inſiſted upon; which being opened, confirmed, and applied; and praiſes further rendred, with prayers ſuitable: there was then a time of bodily refreſhing in a cheerfull manner, after the midſt of the day, *eating* and *drinking* of what was *ſweet* and *pleaſant*[a]. (a *Neh.* 8. 10.) that it might *not* be as a *day of faſting*[b]. (b Joel 2. 12. 14.) This was but ſhort, and moderate; that it might be no hindrance, but rather a furtherance to the main work then intended. Having eaten, and bleſſed the Lord; further *Inſtructions* were given from the words of our Lord Jeſus to his own Diſciples, in *Luk.* 10. 20. *In this rejoyce not, that the Spirits are made ſubject to you; but rather rejoyce, that your Names are written in Heaven.* Where is held out to us:

1. That *evill Spirits have been made ſubject to Chriſts Diſciples.* [and ſo they ſhall be,[c] *Mark.* 16. 17.[d] 1 *Cor.* 6. 3.]

2. That *the Prime cauſe of rejoycing is, that one knows, his Name is written in Heaven.* He is *known* there what he is, he is of *eſteeme* there, he hath *intereſt* there, and happineſſe there.

3. That *even the Diſciples of Jeſus Chriſt, are prone to be carnall* or fleſhly *in rejoycing: and not ſo ſpirituall as is meet.*

Praises (with prayers) again and again being rendred in the Name of Jesus Christ; and those for whom nothing is prepared, being remembred; (Neh. 8. 10.) and *Conclusion* being made; the Assembly in convenient time was dismissed; many being greatly refreshed in the Lord, who had thus exalted his own great and glorious Name, in *causing LIGHT, thus to shine out of DARDNES*; restoring her soul from so deep despair: and thus *wonderfully raising up her body*, that had bin long, to the eye of reason, ready to see *corruption*. And as her *Brother* Mr *Jonathan Vaughan*, before her *souls enlargement*, had writ from *Oxford*, confidently, that *Jesus Christ would deliver her*: (as is touched before in *pag.* 5.) So he having been brought to *London* by a good providence just at that time, to see it done, (as *pag.* 25. and 29.) when he was returned to *Oxford* before the end of *April* 1647: He writ thence; *That he made no doubt, but the Lord would restore her body also to its perfect health*; though then it drew neer to death: His words were these:

Most-dear Mother, I am constrained to confesse with thankfulnesse, that it was an Almighty Providence, indulgent to me, which brought me home to you in a most seasonable and acceptable time: in which I have both heard and seen the goings forth of the Lord towards my choice and precious Sister, to be in love, mercy, and peace. The strong man is dispossessed by a stronger, Christ (the hope of Glory,) now reigning in her. I make no doubt, but the Great Physician, the

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good Samaritan, *who hath powred out into her wounded Conſcience his wine and oyle; will reſtore her body to its perfect health: whereby ſhee may be able in the land of the living, to declare the Riches of the free Grace and love God, to poore ſinners. I came ſafe to* Oxford, *I praiſe God*, &c.]

June 30. being the *Monethly Faſt-day*, ſhe went to *Great Alhallows* London, (it being neer *Lawrence Pountney*,) and heard Mr *John Simpſon* there, [he having known her ſoule in adverſitie, was deſired to have helped there in the *Day* of Praiſes; but was hindered by his Preaching that day elſewhere; Mr *Prime* the Miniſter of *Lawrence Pountney* had an impediment, that hindered him alſo, where he was deſired.] After the *Faſt-days* Sermons were ended, her heart was drawn out to go to two women, that were in deepe deſpaire, for refreſhing them by the comforts ſhe had received, being greatly affected with their ſad conditions: And the day following, being *July* 1. ſhe ſo went, to another woman in like condition: (one of the former women, and this, having been with her ſeverall times of late, ſince her ſoul was comforted:) By ſpeaking much to them, and by going ſo farre, (about a mile, (to and fro) this day, and about as farre the day before,) ſhee was much wearied and ſpent; ſo that her body was in ſome weakneſſe, for ſome dayes after. And this was the more encreaſed by the reſortings to her daily, of many in *London*,

don, who would draw out expreſſions from her, to her further ſpending of her ſmall ſtrength. Hence, that ſhee might be the more *retired*, and recover ſtrength, for further ſervice among the little ones, that are afflicted, &c. her tender *Mother* did procure for her a place at *High gate*, neer a friend there, a few miles diſtant from *London*. *The LORD hath given her to enjoy much of himſelfe in the City: as much (may be) hath he now given her in the Countrey. We cannot leave her better, than in theſe enjoyments, which are a Chriſtians ALL IN ALL.*

Before that her retire into the Countrey, the night before *July* 4. (which was the *Firſt day of the week*, now cal'd *the Lords day*,) (it being but three dayes before her removall into the Countrey,) ſhee had a *Dream* or Viſion; which left ſo deep an impreſſion on her Spirit, that after ſhee aroſe, ſhee wrote it down; and related it to her *Mother*, and to the *Maid*; by whom the *Relator* hearing of it, asked her about it, and deſired to ſee the writing: The ſubſtance of it was this:

On Saturday-night laſt, I was in a Dreame, in great terror; and ſo quaked, that the bed did ſhake under me. I ſo wept, that my face was wet, when I awoke. I apprehended my ſelfe violently hurried down a very ſteep hill; and being therewith terrified, it was darted into me preſently, that it was the Hill where the ſwine that were poſſeſſed with Legion, *ran down violently into the Sea, that was at bottome of that ſteep place. And as I was thus hurrying down the ſame, I ſaw a*

I apprehended Horſes, red and white, and black, and of ſome other colour, were running down before me. And being thus carried down a great way, and through the depth of it and darknes that was, I could ſee no bottom of it; being overcome thereby, I cryed out to God, Lord help, I periſh, I periſh; I am not able, I am not able to go down it. *And wept. A voice preſently anſwered me,* I am able to carry thee upon Eagles wings[a]. ([a] Ex. 19. 4.) *And inſtantly, one like the appearance of a man, (but the glory of him was ſo great, I cannot expreſs it; he) came, and took me in his armes; and carried me down to the bottom of the hill. And then he ſaid to me concerning the appearance of the* [b] Horſes, *that were hurried down before me;* Theſe are all thy ſpirituall enemies; and I have trampled them under my feet [c]. *And then he carried me in his armes up to the top of the hill: and then, and not till then, he told me the reaſon why he carried me firſt down to the bottom of the hill, ſaying;* I could have carried thee at firſt to the top, and not to the bottom: but thus I did, that thou maiſt prize the mercy the more, in delivering thee from the lowermoſt hell: and that thou maiſt prize Heaven the more. *And he further ſaid,* I have gone before thee, & have made crooked places ſtraight before thee, and have broken in pieces the gates of braſſe, and have cut in ſunder the barrs of iron: I have done it for thee. *He that carried me, and ſpake thus to me,*

[b] As good Angels are ſent to and fro, *Zach.* 1. 8. 10. So bad ones go to and fro in the earth, *Iob* 1. 7. 1 *Pet.* 5. 8.

[c] *Rom.* 16. 20.

was ſo glorious, that its beyond what I can expreſſe. Upon this I awoke, my cheeks being wet with weeping. And conſidering and muſing about this; immediately this was brought to minde: Wherein have I made thee accepted? Is it not in my beloved Son, in whom my ſoul delighteth? ([d]*Mat.*3.17.*Eph.*1.6.)

The glory of this was ſo great, ſhe could not tell how to ſet it forth: and then was it brought to minde, that it is called in the Scripture, *Riches of Glory*, [e] Epheſ. 1. 18. *Riches of his Glory*, Eph. 3. 16. *Glory of his Grace*, Eph. 1. 6. *Riches of his Grace*, Eph. 1. 7. *Exceeding riches of his grace*, Epheſ. 2. 7. In the morning ſhe cauſed *Hannah Guy*, the Maid that attended on her, to turn to the places, and to read them.

The *Relation* hereof was taken as is before ſaid, the ſeventh of *July*, 1647. being the day of her going from *London* into the *Countrey*, (to High-gate,) to be the more retired, that here was daily tyred or wearied out, by many, eſpecially afflicted ones in ſpirit, that daily reſorted to her. (An honoured friend, that ſhould not be named, affording her the courteſie of the Coach, for her better conveyance.)

The LORD having thus far carried on his own glorious work in an *Earthen Veſſel*, and brought things to ſuch a ſweet period; we may *Conclude* with joy in the Lord; having heard herein of his ſo notable and marvellous a work: of one he hath *brought from the jawes of hell, to the joyes*

joyes of Heaven: from such Terrors (so occasioned) to such *perfecting of praise, out of the mouth of a Babe:* enabling such an one now, so to improve and make use of the *holy Scriptures*, to despairing souls, and otherwayes. Raising up not onely her soul, but her body also so wonderfully, by FAITH in his Son, 1. *to EATE:* 2. *to ARISE:* 3. *to WALK.*

And now, *Is this nothing to you, O ye that passe by*; you that read, or that stand, or sit by? Is there nothing that the Lord hereby speaks to your heart? [f] *Mic.* 6. 9. *The LORDS voyce cryeth to the Citie, and the Man of wisdome shall see thy Name: heare ye the Rod, and who hath appointed it.* Hath the *Rod* a *voice?* Doth the *rod* of affliction speak to thee? Dost thou hear what it saith? And doth this *Work of Gods wisdome and mercy speak nothing to thy soul?* If thou wouldst desire to make the best *use* thereof, but seest, thou art *not such a man or woman of Wisdome*, as to *see* and *heare* so fully as thou desirest, what it may speak to thee; *What honey may drop to thee out of this Rock* [g] (g Psal. 81. 17.) And therefore thou desirest to be helped herein, *What benefit may come to us from this consideration?*

Ans. Much every manner of way, if the Lord will please by his Spirit to put an edge to it, and to set it home to our hearts with a strong hand.

1 *Use.* Seeing the *Works of God declare his Glory*, and are for our edifying, as truly, and as well, as any other Ordinance, (as *Psal.* 19. 1. *Psal.* 8. 3, 4. *Psal.* 145. 5, 6, 7, 10.) [I say not, as much as the

was ſo glorious, that its beyond what I can expreſſe. Upon this I awoke, my cheeks being wet with weeping. And conſidering and muſing about this; immediately this was brought to minde: Wherein have I made thee accepted? Is it not in my beloved Son, in whom my ſoul delighteth? (d *Mat.*3.17. *Eph.*1.6.)

The glory of this was ſo great, ſhe could not tell how to ſet it forth: and then was it brought to minde, that it is called in the Scripture, *Riches of Glory*, e Epheſ. 1. 18. *Riches of his Glory*, Eph. 3. 16. *Glory of his Grace*, Eph. 1. 6. *Riches of his Grace*, Eph. 1. 7. *Exceeding riches of his grace*, Epheſ. 2. 7. In the morning ſhe cauſed *Hannah Guy*, the Maid that attended on her, to turn to the place, and to read them.

The *Relation* hereof was taken as is before ſaid, the ſeventh of *July*, 1647. being the day of her going from *London* into the *Countrey*, (to High-gate,) to be the more retired, that here was daily tyred or wearied out, by many, eſpecially afflicted ones in ſpirit, that daily reſorted to her. (An honoured friend, that ſhould not be named, affording her the courteſie of the Coach, for her better conveyance.)

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word, *Psal.*138.2. but as truly, and so *as well* as it? *Psal.* 19. 1-7, 8. *Rom.*1.16.20. *Act.*14.17. *Act.*17. 26, 24. 27. *Act.* 8. 4, 5, 6, 7. *Act.* 10.35. 42.]

1. That therefore, the Lords speciall works, *the workings of his holy Spirit*, being honorable and majesticall, *are to be sought out* (as most precious things) *of all that have pleasure* or *delight in them*, *Psal.*111.2, 3. Seing *he hath done them to be remembred*; Why then is there a slackness in any of us, (who professe we delight in God and love him,) to search out such speciall works as these, when we heare some hint of them? Thus robbing *God* of that *honour*, and our *selves* of that *good*, that might have accrued thereby: and shewing our selves like the *bruitish man*, Psal. 92. 5, 6. Psal. 28. 4, 5. Isa. 26. 11.

2. *Use*, *That we thinke not strange if we heare of some in deep despair*, and *judge not hardly* of such, as speak great things against themselves: but rather judge, what a *burden* is the least sin, if it be *felt* as tis indeed? This is the *fruit* of sin: such may be neerer the enjoyment of mercy, than *sinners* in *Zion*, that are *at ease*: and then *careless Daughters*, *Isa.* 32. 9. 11. *Isa.* 33. 7. *Psal.* 73. 3, 4. 14, 15.

3. *Use.* To be a *Caution*, and as *a Warning-Piece* both to all *Superiours* and *Inferiours*. 1. To all *Superiours*; whether *Husbands*, *Parents*, *Masters*, or any *Officers* in *State* or *Church*, to beware of *urging any*, by any means, *to doe*, speake, subscribe, *or act any thing against their conscience*, *or with a doubting*

ting Conſcience: though themſelves are perſwaded of the lawfulneſſe of the thing, as it was with her ſuperiour: but yet as you have heard *(pag.7.)* this was one of the firſt chief occaſions of this ſo terrible a condition to this lately afflicted handmaid, for divers yeares; and was no ſmall occaſion of trouble to the ſaid *Superiour* afterwards.

2. *Branch.* The like *Caution* it may be alſo, *to all Inferiours*, to *wives*, to *children*, to *ſervants*, *flocks*, and *ſubjects*; againſt fearing *man*, that ſhall *dye*, more than the *living God:* and obeying man, rather than God, by doing, ſpeaking, or acting of any thing, to pleaſe men; that the word or conſcience ſhew, to be diſpleaſing to God. Leſt for your ſo doing, your terrors & puniſhment, may be as great, or greater than thoſe of this hand-maid, for the like offence: Yea *leſt God tear you in pieces, and there be none to deliver you,* Pſal. 50.22. and leſt both you and your Commander repent, when it is too late.

I heard of a Maid in *Suffolk*, whoſe *Parents* feared ſhee ſhould grow too pure and preciſe: and on a *Firſt day*, (now cald *Lords day*) evening, the *Mother* bid her do ſome work: which *ſhe* judging unlawfull, (or at leaſt doubting of,) *entreated to be ſpared in it*; but her *Father* threatning to beat her, *ſhe did it*; and the next morning ſhe kept her bed; and ſo did ſhe many weeks together upon it; being terrified in *Conſcience, for her preferring man before God:* being unfit for work, it repented her Parents,

rents, and her selfe too, too late: I never could hear that she got any comfort.

Also a *young Gentleman*, being a scholar, of whose deep despairing of ever being saved, and of his strong perswasion that he should be damned, Master *Case*, Master *Whitakers*, Master *Chr. Love*, and the *Relator*, with many other Preachers & Christians, had notice, and sad observation. His *Father* a Gentleman in the Countrey, brought him up to *London* to procure some to speak to him, and to pray for him, having him present with them. This Christian duty was solemnly performed by those before-named, and by others, in severall solemn *daies of Fasting and Prayer*. The beginning and chief *first moving cause* of those so sad perswasions was, *because of the Oaths and Subscriptions imposed by the Governours in the University, which he submitted to*, (with the multitude that stuck not at them) *though he had his Conscience warning him; yet thus doubtingly, or against his Conscience, he yeelded to the Ordinances of his Superiours. But his thus doing, brought great sorrow on his own soule, and on his Parents and friends, that sympathized with him.* Amongst others, the *Relator* could more *sympathize* herein, than many others, in regard himselfe had been much afflicted in Spirit, for his *University Oaths* and *Subscriptions: and yet had found that though his sinne abounded therein*, (it being done with a staggering, (or worse, with a reluctting) Conscience,) *yet the Grace of God had*

the

the more abounded, and been magnified *towards him*, in manifesting that he had forgiven so foul and hainous sins. (ᵖ *Rom.* 5. 20.)

After all meanes used with this young *Gentleman*, many severall dayes, he returned home more wounded and terrified; because so *many* had taken so *much* pains with him, and he was *no whit better*; and therefore *far the worse* in his account; as he shew'd after his returne home, in many sad Letters, in black lines, to the *Relator*; and *because he could write no other language, but the language of hell*, (as he said;) *he therefore would cease to weary him with it.* And so he ceased writing. And although since that time, the Lord hath given him hopes of his love in pardoning his sins, and transgressions; yet these sad *examples*, (and many moe of like nature that might be produced,) may suffice for a *Warning to Heads and Governours in Universities, and Corporations*; and to all *Magistrates, Officers, Masters, Husbands, and Parents, all Superiors* whatsoever; to beware of *laying on heavie burdens, by* ° *Oaths, Subscriptions*, or *Commands*, on any persons; whose *Consciences* when they are *distressed*, they are never able to relieve or *release from Hellish continuall feares and torments.* (Psal. 50. 22. Matth. 27. 3, 4.)

And for all Persons, to *keep* the

° Seeing OATHS should be given and taken onely in such *cases*, & in such *rite* and *forme*, as is warranted by the word of God (viz. *in truth righteousnes, & judgment*, Ier. 4. 2. Revel. 10. 5, 6. *To be an end of all strife*, Hebrews 6. 16.) Be-

cause of Oaths (so frequent, not warranted) *this land mourneth*, Jer. 23. 10. Oh that Reformation were herein, as in all things else!

the heart and Conscience, [a] *above all keeping*; *Fearing God, above all.* ([a] Prov. 4. 23. *Hebrew.* Luk. 12. 4, 5. Act. 5. 29. Luk. 14. 26, 27. 2 Tim. 4. 12, 13. Heb. 10. 26, 27.)

Fifthly, Learn hence to *fly censuring* the most vile and *desperate* of all sinners. Say not, *they are Reprobates*, though they are *damn'd already* in their own perswasion; as this Party was. So was Mris *Homwood*, Mris *Drake*, &c. and yet obtained mercie.

Sixthly, Be not *weary* therefore of using all good *means* for help to such as are hopeless and desperate, as these parties were. The Lord may come in the *last hour. He is not weary, nor* [b] *faint in seeking your good daily.* ([b] Isa. 40. 28.) However, your [c] labour of love is accepted of the Lord. ([c] 1 *Cor.* 15. 58.)

Seventhly, Limit not the *Holy One of Israel to any outward means whatsoever*; seeing he gave this Party Faith and glorious joy in himself, when she "was struck *deaf and blind*; that till that deafnes, "was as one in hell already. But rather believe the "Proverb, Jehovah ijreh, *Jehovah will be seen in* "*the Mount* [d]. ([d] Gen. 22. 14. see *pag.* 87. 94.)

Eighthly, Exalt the Lord the Creator [e] alone, and not the Creature: Say not, *What a one is shee?* But, *What a* [f] *God is he?* in all reading, or speaking, of her, or to her. For the Lord is jealous of his glory, and will not [g] give it to an image of him.

[e] Isa. 2. 11. Psal. 8. 1, 2. Act. 3. 12.
[f] Mic. 7. 18
[g] Isa. 42. 8.

Ninthly,

Ninthly, Behold here, what's the *moſt effectuall means of humbling* the heart and melting it; and of furthering *faith* and *love*; and what's the *greateſt ſupport* and comfort in the greateſt troubles and burdens about ſin: namely, *the diſcovery of the abundant* [h] *Grace of God in juſtifying the ungodly*; *in giving his own Son to reconcile* [i] *enemies*; *and the love* [k] *of Chriſt, whilſt we were in our ſins, and had nothing in us that is lovely, that yet he ſo loved us, as that he gave himſelfe for us.*

[h] Eph. 2. 4. Rom. 4. 5.
[i] Ro. 5. 6. 10 Iſa. 53. 5.
[k] Eph. 3. 19. Eph. 5. 25. Ez. 16. 6. 8.

Tenthly, and laſtly, Let all ſuch as read or heare theſe wonderfull dealings of the Lord herein; *Conſider how it is with their own ſoules.*

Firſt, If the Lord hath ſealed thee by his Spirit to the day of Redemption: in the Spirit magnifie God, and feed on him, and on his Sons love daily, in the Goſpel promiſes and priviledges: And *the more thou haſt received, be the more humble* [l], *and thankfull to God, and ſerviceable to him in* [m] *the Power of his Son*; *and the more pitifull, and tender to others* [n], *conſidering thy ſelfe* [o].

[l] 1 Cor. 4. 7
[m] Pſ. 110. 12.
[n] Tit. 3. 2, 3.
[o] Gal. 6. 1.

Secondly, If thou haſt no experience of ſuch kinde of ſpeakings of the Spirit to thee, or of ſuch manner or meaſure of Faith as here is mentioned; (both of which the *Relator* wanting, waits for;) 1. *Doe not decry, or cry down what thou knoweſt not.* 2. *Envy not others.* 3. *Be not dejected, becauſe more is given to others, than to thee: But bleſſe the Lord in his*

his various dispensations, that best knoweth what kinde and measure is meetest for all, (Mat. 25. 15. Eph. 4. 7. 16. 4.) *Pray for more powrings out of his Spirit, upon his sons and daughters, as he hath promised to doe in the last dayes,* (Act. 2. 17. 33. 38, 39. Joh. 7. 38, 39.)

Thirdly, If thou art of a sorrowfull spirit, by reason of sin; fearing, because it is so and so with thee, that there never was an effectuall work upon thy heart; finding such power of sin and corruption; such dulnes, coldnes, hardnes of heart, lazines, filthines, pride, self-ishnes, or the like basenes: *Look not thou so much backward, in toiling to make out the former worke, and still questioning about it, and how bad thou hast been, and art since; as forward, at that abundant GRACE herein magnified and ADVANCED to them that yet are a far off, without God, ungodly, enemies to him; to unfitted, unprepared ones, to the CHIEFEST OF SINNERS.*

Fourthly, If thou hast desires after ful enjoyments of Jesus Christ, and some hopes that he is thine; but no assurance of it; *Blesse the Lord, and be thankefull to him, that hath done so much for thee, that didst more desire sin and vanity. But rest not in such desires, but seek and presse hard for assurance.*

And *lastly*, If thou hast long sought & waited for assurance that Christ is thine, and yet hast not attain'd it: 1. *Beware of murmuring and quarrelling against God by this her Example; seeing how grievous to her soule her murmuring hath been.* 2. *Despair not; because*

because she obtained mercy, that was so deep in that sin. 3. Wait humbly and patiently on the Lord, that hides himself; that thou mayst still seek, and the more prize his mercy, when at last he shall manifest it to thy soule. For therefore will the LORD wait, that he may be gracious to you: and therefore will he be exalted, that he may have mercy upon you: For the LORD is a God of judgement. *BLESSED are all they that wait for him,* Isa. 30. 18. A power to wait, is also from him that bids you wait, and promiseth, that *they that murmured, shall learn doctrine,* (Isa. 29. 24.) And to *put his law in our heart,* Heb. 8. 10. Namely, to enable us, to what he commands us. *THE GOD OF ALL GRACE, perfect the good work he hath begun in thee;* (Phil. 1. 6.) To him be all glory by Christ Jesus, * to the age of ages, [*Eph.* 3. 21.] * *Greek.* AMEN.

A POSTSCRIPT.

TO *pag.* 129. adde this: *One day she got out a great way from* Lawrence Pountney, *where she was not known, and bought* a knife *to dispatch her self, giving the* Cutler *six pence, as he asked: and bid him,* Make it sharper. *So she took it with her to* Lambeth Marsh, *as is before said,* pag. 129. *But these words followed her day and night, for above a week, till she gave it to* Mr John Simpson; No weapon that's formd against thee, shall prosper: *Let her do what she could with it, it would not dispatch her. This caused her to send to desire* Mr Simpson *to come to her: who not coming that night,*

night, she grew more desperate. And when he came, she would not tell why she sent to him. But at his departing, she cald, and gave the knife *to him. Which he took, with teares in his eyes, admiring the Lords goodnesse in it, in so preventing her great sin, of self-murder.*

From July 7. 1647. *till the end of* December *following, she remained at* High-gate; *and then returned to* London: *having eaten no bread nor flesh at all, since* March *last; and but very little of any other sustenance, through the averseneſſe of her stomach: and yet looks as well as formerly, at the writing hereof, in this Third Edition.* Jan. 19. 1647.

Mris *O Neale* (Dr *O Neales* widow) whom Mr *Marshal*, Mr *Nye*, Mr *Calamy*, Mr *Saloway*, and others, testifie to be godly,) affirm'd to the *Relator*, that she saw it certified under the hands of Mr *Rob. Blare*, and Mr *James Hambleton*, &c. Godly *Scotish* Ministers; that *Jennet Russel*, a gracious woman, with her foure little children, in the beginning of the *Irish Rebellion*, were preserved 14 dayes, without any harbour, meat or drink, except Ice that one once sucked, being put into an Iland in *Bondwater* in *Antrim* County. And that all lived; and she spake with *Jennet*, and did verily beleeve it to be true. *See and admire the LORDS power.* Deut. 9. 9. 18. Deut. 10. 10. Joh. 14. 12. Mar. 16. 17. *see pag.* 55. *and the last page of the Title sheet.*

ERRATA. Pag. 9. line 4, read *Clotworthy*. li. 7. r. *Saltonstall*. li. 8 Dr l. 16. *Barbone*. li. 24. *Thurrel*. pag. 16. li. 23. r. *seperates*. pa. 17. r. *Mat*. 1. 1. pa. 37. end. *no*, r. *not*. pa. 53. hr. 1 *Joh*. pa. 57. l. 18. r. *into his*. pa. 70. r. 2. 3. pa. 74. li. 10. r. *sinners*. pa. 89. l. 23. r. *of time*.

FINIS.

when it comes to the cause of Christ, it is good Christ *re-proached.*

the face of the Church, is more than the repraoch of any other member: and therefore consider, whether your hearts be more broken when Christ is reproached, than when you your selves are reproached; this is a good signe of grace. And if you demand what should be the behaviour of a gracious heart, when he is in any company that hee heares Christ reproached in. Cap. 36.

I answer. First, thy spirit should rise in indignation against such desperate evils and wickednes, as *this*, that any should dare to be so bold as to reproch the holy one of God, such a blessed one as Christ is, that is so infinitely deare to thy soule, and hath done so much for thy soule: though in our owne causes wee may be quiet and give way, yet when it comes to the cause of Christ, it is good

1. How a gracious heart behaves it its selfe, when hee heares Christ *reproached.*

Cap. 36. *Mordecay*, when hee would not bow to *Haman*, they held their peace *and wondered what would become of that matter.*

3. Yea, wee ſhould if it were poſſible labour to wipe off all the reproach of Chriſt, and take it upon our ſelves, that *wee* might rather be ſpit upon and contemned than Chriſt. It was a brave ſpeech of *Ambroſe*: hee wiſhed it would pleaſe God to *turn all the adverſaries from the Church upon himſelf, and let them ſatisfie their thirſt with his blood*: this is a true Chriſtian heart. And therefore if it be for our ſakes, and we have any thing in the buſineſſe by which Chriſt is reproached, wee ſhould be willing rather to ſacrifice our ſelves, then that Chriſt ſhould be reproached: and as *Ionah*, when he knew that the tempeſt roſe for his ſake, ſayes contention roſe about him, ſayes hee, *Caſt me into the ſea, let me loſe my place, rather than the name of*

Christ should be reproached: and as *Ionah*, when he knew that the tempest rose for his sake, sayes [illegible] about him, sayes hee, *Cast me into the sea, let me lose my place, rather than the name of Christ should suffer for mee.*

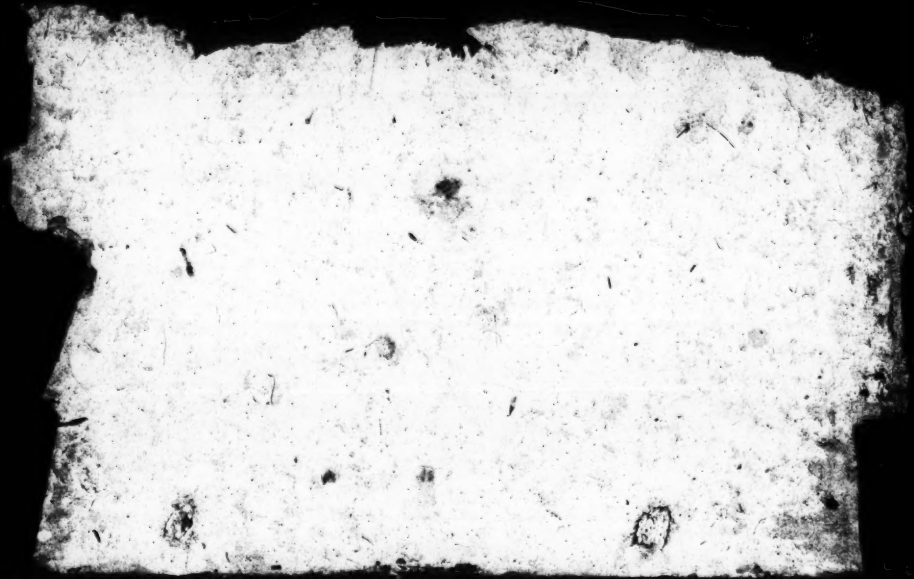
4. Againe, the behaving of a Christian should be this; it should take his heart from his *own name*, so long as Christ is reproached: what though I have esteeme? Christ is not esteemed, he is contemned. I have these comforts, and I through Gods mercy want nothing, and my friends cleave to mee, and prize me; but Christ is not cleaved too, hee is not prized: and what are all my comforts to mee? they are *Iehabods*, the glory of all is departed from mee.

5. And further, wee should be willing to interest our selves in the cause of Christ: when wee heare any

attu[illegible] his fellow Minister; let our zeale be not like *burning*, not *when scornes and reproaches are cast upon* us, *but when the* truth *is endangered*, *and the* name of God *is blasphemed*. Ye have heard that of King *Cræsus* his sonne, who though he were dumb all his life, yet when one would have struck at his *Father*, the affection to his *Father*, broke the barres of his speech, and he said, take heed of killing the King: and so though wee be dumb in things that concern our selves, yet when Christ comes to be reproached, let our hearts swell in us and break out.

Againe, look upon them with trembling hearts, that ever the patience of God should suffer such wickednesse as this: as they did admire at 2.

Mordecay



burning, not *when* ſcornes *and reproaches are caſt*